

The INSTRUCTOR

OCTOBER
1941



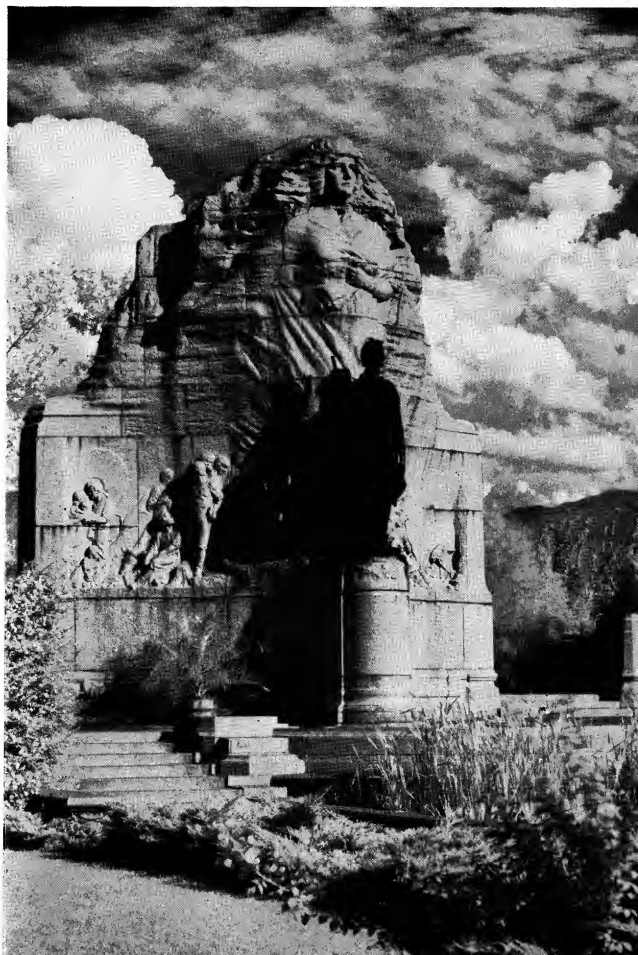
Mormon Battalion Monument

(See page
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This issue
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Lesson Helps
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The Funny Bone

From Over the Sea

6 Tivoli Terrace East
Dun-Laoglaire Co.
Dublin, Aire

The *Instructor* is really indispensable in teaching a class. The whole Sunday School thoroughly enjoys the lessons this year—we have always enjoyed them of course—but 1941 lessons seem better than ever.

We are very fortunate in this part of Ireland in our neutrality. Except for a few odd bombs we do not know the horrors of war; of course we are short of many things, but we could be worse.

With best wishes from the Dublin Sunday School.

Sincerely,

Gertrude Horlacher



OFFICIAL ORGAN OF THE SUNDAY SCHOOLS OF THE CHURCH OF JESUS CHRIST
OF LATTER-DAY SAINTS

DEVOTED TO THE STUDY AND TEACHING OF THE RESTORED GOSPEL

Publishers: Deseret Sunday School Union, 50 North Main Street, Salt Lake City, Utah. Published the first of every month at Salt Lake City, Utah. Price \$1.20 per year, payable in advance. Entered at the Post Office, Salt Lake City, as Second Class matter. Acceptable for mailing at special rate of postage provided for in Section 1103, Act of October 3, 1917, authorized on July 8, 1928. Copyrighted 1941, by Heber J. Grant, for the Deseret Sunday School Union Board. PRESIDENT HEBER J. GRANT, *Editor*. GEORGE D. PYPER, *Associate Editor*. ALBERT HAMER REISER, *Mgr.*

Vol. 76

OCTOBER, 1941

No. 10

THE TEACHER'S DAILY EXAMPLE AS A FACTOR IN TEACHING

By Milton Bennion

"There is only one way of influencing men toward a good life, namely to live a good life yourself."—Tolstoi

In other words unless you teach the good life by living it yourself all other ways will be ineffective and may have the reverse effect from that intended. Young people, especially, often rebel against religion because they observe leaders who fail to live up to their religious professions; leaders who advocate love of neighbor, but who are more concerned personally to profit by their positions and privileges than they are to serve their fellowmen.

Honesty, sincerity, and love, expressed in service of mankind, are among the most essential elements of religion. Whatever one's pretensions may be if he is wanting in these characteristics his influence with youth will be negative. He will be looked upon as a selfish man and a hypocrite; characteristics most severely denounced by Jesus. The use of religion as a cloak for selfish gain or personal prestige is most irreligious. This fact is readily recognized by all thinking people, and when observed in a teacher of religion it tends to turn people against religion. This is especially true of youth; they cannot be blind to the performances of those who pose as their spiritual leaders.

Divine love, the first and greatest com-

mandment, is manifest in the love and service of fellowmen, as stated by the ancient apostle:

"If a man say, I love God, and hateth his brother, he is a liar; for he that loveth not his brother whom he hath seen, how can he love God whom he hath not seen.

"And this commandment have we from him: That he who loveth God love his brother also." I John 4:20, 21.

"If ye love me, keep my commandments." John 14:15.

These commandments are all ways of manifesting our love in some form of service, or of better preparing ourselves for service. The more the commandments are isolated from each other and from the first great commandment the more difficult obedience becomes. To approach as nearly as may be the perfection of God is the goal of all religious striving.

"Be ye therefore perfect even as your Father in heaven is perfect." Matthew 5:48.

This is a long and difficult road. It is easy to see that any form of dissipation, anything that diminishes the physical or mental powers of the individual should be avoided, while anything that increases one's powers of service should be cultivated. To concentrate on the means, however, to the neglect of the

great end of all is to pervert the religious life. This was the sin for which Jesus severely rebuked the Pharisees of His time.

"Woe unto you scribes and Pharisees, hypocrites! for ye pay tithes of mint and anise and cummin, and have omitted the weightier matters of the law, judgment [justice], mercy, and faith; these ought ye to have done, and not to leave the others undone.

"Ye blind guides, which strain at a gnat, and swallow a camel.

"Woe unto you, scribes and Pharisees, hypocrites! for ye make clean the outside of the cup and the platter, but within ye are full of extortion and excess." Matthew 23: 23-25.

The Sunday School teacher should exemplify in his daily life the great goal of Sunday School work—the establishment of the Kingdom of God on earth. With this great goal always in mind, it will be less difficult to conform to the standards expected of officers and teachers in the Sunday Schools.

The Sunday School teacher should seek diligently to acquire knowledge of the principles of the Gospel, to understand the persons he is called to teach, to improve his teaching skills, and to apply his knowledge and skills most effectively in influencing for good the members of his class; but the first and indispensable qualification is that he shall himself be, to the best of his ability, what he would have his pupils become.

THE FAITH THAT WORKS BY LOVE— A PARABLE

By Nephi Jensen

A certain rich man had a precious gem that he desired to have delivered to a nobleman who lived in a castle at the summit of a high mountain. He called one of his slaves and said: "Take this gem and deliver it to the nobleman in the castle at the summit of the mountain."

The slave took the gem and started up the hillside. Every step he took he became more and more hateful and surly. When he reached the entrance to the castle he was met by a guard who demanded:

"What brings you here?"

"I have a precious gem to present to your master."

"Why did you bring it?"

"Because I am a slave, I was compelled to bring it."

"The nobleman will not accept a gift from a slave."

In fear and trembling the slave returned to his master.

The rich man now turned to an ambitious young man and asked, "What will you charge for carrying this gem to the top of the mountain, and deliver it to the nobleman in the castle?"

"One hundred dollars."

"It is agreed."

So the ambitious young man undertook to make the presentation for \$100.00. Urged by the hope of handsome monetary reward, he climbed eagerly to the entrance of the castle; and was met at the door by a guard who halted him with the stern demand:

"What brings you here?"

"I have a precious gem to present to your master."

"Why did you bring it?"

"Because I was paid for it."

"My Lord will not accept a gift from a hireling."

Disappointed and crestfallen, the young man returned the jewel to the owner.

A generous spirited youth offered to deliver the jewel.

"What will you charge for your services?" asked the rich man.

"Nothing," responded the youth. "I have met the only son of the nobleman. The son is the gentlest of the gentle and the purest of the pure. I understand that the nobleman is just like the son. Because the nobleman is like the son I love him, as I love the son. Because of the love I have for the nobleman in the castle, I will gladly carry the gem to the summit of the mountain without compensation and deliver it to the nobleman."

At the door of the castle, the guard met the eager youth with the demand:

"What brings you here?"

"My love for your master," the youth replied.

He was ushered into the presence of the nobleman who, with all graciousness received the jewel, and invited the youth to live with the nobleman in the castle.

It is a simple story. And yet it illustrates the meaning of the central truth of the cross—"The faith that works by love," which is the only principle that can purify our hearts, exalt our minds, ennoble our souls and make us worthy of the presence of God.

HINTS ON HOW TO USE TEXTBOOKS AND REFERENCES

Marion G. Merkley

Sunday School manuals are really our textbooks; *they are storehouses of valuable facts and data*; the student should be encouraged to accept their teachings as part of their own philosophy of life.

The textbook should be used as the basis for study regardless of the method used. But unless the textbook is richly supplemented, the author becomes a dictator of content, purpose and method. Two lines of textbook enrichment are indicated. First, *The Instructor*, which includes lesson outlines, enrichment stories, summaries, guide questions, suggested problems for further study and lists of additional sources for further development of lessons. Second, the Stake Board Supervisor may suggest pictures, film strips, magazine articles, songs, dramatizations, poems, and prayers, that will readily supplement the more formal teaching methods.

The textbook and all other scholarly aids should be part of the teacher's paraphernalia; but teaching should likewise bristle with reference to life situations—the conflicts, the unfinished tasks, the contrasts between resources and achievements. The class period should be used to *interpret these deeper relationships of the textual material and to supplement it by local and current reference*, rather than a recital of facts.

The objective should determine where to go; *use the textbook as the guide in reaching that objective*. The textbook presents certain facts of experience valuable to man, together with the principles or ideas illustrated by those facts. The pupil should leave the class stimulated by those facts, excited over the discovery of truth, and anxious to share the discovery with others.

Contact with logically organized subject matter is not sufficient for the education of children. They must have pictures, blackboards, maps, charts; they learn by reading, observing, listening and manipulating experiences. To meet these needs, fresh and unique methods for presenting each lesson must be devised; this in turn necessitates early and concentrated study of the textbook to discover the possibilities within each lesson.

Our concern is with deep appreciations, interests, ideals, attitudes, and loyalties. The factual material in most of our texts needs the aid of supplementary references. *Nor can the textbook take into account individual differences found among class members.* The teacher must use the text to meet the interests and needs of the class as indicated by their

physical and psychological development. A study of the class members may disclose a Walt Disney, a Will Rogers or a Melvin J. Ballard who would be happy to furnish supplementary aids to your textbooks. For the textbook should never become the ultimate authority; it should be a guide toward further purposeful acts.

The textbook can be and frequently is, a barrier to real learning in the hands of the trivial or too busy teacher. Some teachers lose themselves by deserting the textbook; others fail to teach effectively by too rigorous adherence to one. The alert Sunday School teacher will use *the fresh point of view and up-to-date information* furnished in our church publications as well as from other acceptable sources.

There is a high correlation between pupil and teacher personality; useful crutches to personality are supplementary aids that sparkle, and teaching aids that click. The assignment is one of these aids; it should never be conventional or mechanical. The appetite of the mind should be whetted for the assignment; it should be pleasing to the senses and readily accepted or it will cause mental and spiritual indigestion. Whether the assignment is for immediate preparation from the text, or for home preparation from supplementary reference, the student should know exactly what to do. The supervised study period is an excellent time to discuss the assignment with the student.

The class librarian should record all books, texts, pictures, or pamphlets that are loaned; similarly the class secretary should make a careful and detailed record of each assignment that is given and of the manner in which it was fulfilled.

It has been found best in many schools for the teacher to keep the manuals in her possession during the week—except, of course, those being used for special assignments. Such a uniform practice should not be followed in the use of the textbooks while the class is in session. Vary the procedure from Sunday to Sunday, but use the textbook; expect a high standard of performance in answering questions; insist upon accuracy of statement; go back to the text again and again to verify statements. Encourage the use of other references to secure other points of view.

Discipline problems will disappear, and good habits of study will be formed when the textbook is given its proper place as the basic source of information.

THE ECONOMY OF THE GODS

By Elbert D. Thomas
(United States Senator From Utah)

"Dad, when you spoke tonight you used the expression 'in the economy of the gods.' What did you mean?"

What articulate father in our Church has never been confronted with such a question! We find ourselves in a little deep, but we always try.

When things are hard to explain, a speaker dodges by using such an expression, but I think I can give one or two of the meanings which might rush to the mind. When I do, you can give many more.

First of all, when a person understands such an expression and is a Christian, he probably uses it to say men must live by faith, that sometimes problems both little and big are beyond understanding.

But let us not leave our question in the air. Perhaps no passer-by who saw Jesus hanging on the Cross could have understood what he saw, but "in the economy of the gods" we now see that that sacrifice was not in vain. We can also see that the Jewish priests' zeal for the protection of what they thought must be preserved unquestioned, was all in vain, and also that the great and proud Roman justice was so faulty that it, like the jealous zeal of the priests, was also doomed.

We have other examples; let me give two. Thomas Paine was a great liberal, a great revolutionary, and a great writer. He could pull down, he could inspire; but he could not construct. In revolutions there is need for such a man. Washington and Jefferson were great revolutionaries but they were also

constructionists. This nation, which grew out of the Revolutionary War, is great because the very Revolution itself had constructive leaders. Those leaders suffered much at the hands of their enemies. This is especially true of Washington and Jefferson. Paine called Washington "deceitful if not perfidious" and many other things. But "in the economy of the gods" we can measure the comparative worth of Washington and Paine.

Here is the other illustration that comes to my mind: In the second decade of the Fifth Century, Rome was destroyed. Some of Saint Jerome's letters about that destruction have been preserved for us. Living at the time, he could not understand nor even believe that Rome "built up through the ages by the conquest of the world, had fallen; that the mother of the nations had become their tomb." But after a second destruction of Rome, the philosophy which was the basis of his Christian religion caused him to see things "in the economy of the gods." In the midst of world destruction and loss of life he was able to write words which receive response in the hearts of every true Latter-day Saint Christian today: "Tell this tale to those who come after so that they may know that even in the midst of swords and deserts and wild beasts virtue is never made captive, and that he who has surrendered himself to Christ may be slain but cannot be conquered."

"In the economy of the gods," virtue and right living are ever triumphant.

Among The Stars. +

By Mabel Jones

High as the lofty mountain peaks
That lift their faces fearlessly
Forever upwards to the sun,
So let my hopes and ideals be.
Sharp silhouettes against the blue,
They tower o'er the plain below;
Though storms beat at each rugged crag
They do not fear the tempest's blow.
Aloof they stand in rain or sun
Forever reaching towards the sky,
Oh, let me, proud and valiant thus,
Lift up my heart as tall and high.

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Firm as the mountain's solid base
That rests secure on mother earth,
So let my feet walk steadfastly
Along the paths of proven worth.
For every height that soars above
Must stand on depth, on strength and
 might,
And from foundations firm and true
Reach up to all that's good and right.
So let my roots grow deep and firm
And gather knowledge, faith, and truth;
Then, though I walk among the stars,
I shall have strength to guide my youth.

THE TEACHER, A LIVING EXAMPLE

By Gerrit de Jong, Jr.

We can learn much concerning the way we may become effective teachers by reflecting upon the work done for us by our own teachers. Which of these were most effective in our training? Why was a certain teacher more effective than others?

My mind goes back to a teacher I once had in junior high school, who was particularly effective. Why was he more successful as a teacher in my case than so many of the others I had at the time? There are, of course, many reasons. One of them, however, now seems to me to stand out. He taught me many things, many more than he was expected to teach me according to the curriculum he was following. In fact, he seemed to make it a point to find out all the different ways in which my interests might be aroused, and then to give me challenging opportunities to develop my talents by working with these different items. Naturally, I learned to admire and respect this teacher for his ability as a teacher and for his personal interest in me.

My admiration for him grew the more I became aware of my own growth as the result of his efforts. One day, as I was saying to myself that I should be very grateful to this master for the many things he had done, and was constantly doing for me, I realized that in many ways I had unconsciously become his imitator. My way of thinking and reasoning in matters of religion, sociology, politics, and in my general philosophy of life, I discovered, had been deeply and lastingly influenced by what I knew this man to think

and believe. Even in personal mannerisms I found myself affected by his example. Among others, he had the habit of swinging rather virogoously one arm as he walked along, while the other arm was held more or less rigid. To my consternation I found that my way of walking along was an almost exact duplicate of his.

Today I am grateful that this teacher was in every way a good man, of high ideals, and of wholesome and progressive attitudes toward all questions of life; that he was studious, generous, unselfish, and impatient with all that approached mediocrity. For in my admiration of the man I allowed all he stood for to become part of my mental, moral, and spiritual make-up.

There is an important point to glean from this experience. The factual information that came to me through him, today seems of much less enduring importance to me, now that I have learned more of life and its problems, than that specific character development that resulted from my intimate and early association with this teacher.

Assuming that I was not radically different from most young students, it seems to me that all teachers, and especially those of us who are concerned with the spiritual development of our pupils, must be extremely careful to be what they would like to see their pupils become. Long after what the teacher said has become a mere memory, certain fixed habits will be and remain integral parts of the character that was influenced and developed mainly by what the teacher was.

THE JOY OF SERVICE

(Lines over the Fireplace at Riverside Inn, California)

I built a chimney for a comrade old.
I did the service without hope or hire,
And then I wandered on in winter's cold,
Yet all the day I glowed before the fire.

—Edwin Markham

WHY ENLISTMENT WORK?

By Wm. E. Berrett

Some who are engaged in the Sunday School cause are questioning the value of enlistment work, or have become lukewarm toward it. The commandment to seek out those who have strayed from Church activity and bring them back into the fold did not come from the enlistment committee of the General Board or from any of the officers of the Church, but from the Lord and Savior, Jesus Christ.

"And he spake this parable unto them, saying,

"What man of you, having an hundred sheep, if he lose one of them, doth not leave the ninety and nine in the wilderness, and go after that which is lost, until he find it?

"And when he hath found it, he layeth it on his shoulders, rejoicing.

"And when he cometh home, he calleth together his friends and neighbors, saying unto them, Rejoice with me; for I have found my sheep which was lost.

"I say unto you, that likewise joy shall be had in heaven over one sinner that repenteth, more than over ninety and nine just persons, which need no repentance." Luke XV:3-7.

In the above parable Jesus chartered enlistment work for all time to those who should profess to be His followers. But not only did He teach the value of gathering those who are straying from the fold, He Himself spent His entire ministry in doing so. On many an occasion His disciples were dismayed that their master should pause in His scheduled journey to touch the heart of some derelict of humanity whom decent society has cast out. Again and again He needed to remind them that "the well hath

no need of the physician, but they that are sick."

If there is one thought which Jesus impressed upon mankind above another it was that all of us are children of one Father so beloved of Him that His concern never leaves us even when we tread the path of wickedness, and His love is forever ready to enfold us when like the prodigal we turn back to the fold.

So great is God's love for mankind that it casts its light upon every page of modern revelation. All who question the responsibility God has placed upon us and our great opportunity to serve Him need to read again these lines:

"Remember the worth of souls is great in the sight of God;

"For behold, the Lord, your Redeemer suffered death in the flesh; wherefore he suffered the pain of all men, that all men might repent and come unto him.

"And he hath risen again from the dead, that he might bring all men unto him, on condition of repentance.

"And how great is his joy in the soul that repenteth!

"Wherefore you are called to cry repentance unto this people.

"And if it so be that you should labor all your days in crying repentance unto this people, and bring, save it be one soul unto me, how great shall be your joy with him in the kingdom of my Father.

"And now, if your joy will be great with one soul that you have brought unto me into the kingdom of my Father, how great will be your joy if you should bring many souls unto me." (Doc. and Cov. 18:10-16.)

TEACH THEM

If children are to be brought up in the way they should go, to be good citizens here and happy hereafter, they must be taught. It is idle to suppose that children will grow up good while surrounded with wickedness, without cultivation. It is folly to suppose they can become learned without education. And it is vain to think they may be saved in the Kingdom of God without salvation.

Brethren, if you want your children to be

useful, industrious, temperate, humane, meek, and charitable, teach them so; if you want them to be prayerful, watchful, and godly, teach them so; and if you want them saved in the celestial kingdom, teach them faithfully the doctrines of that kingdom, and they will soon come to the day that they will grow up without sin unto salvation, and walk where the wicked will not trouble.—Oliver Cowdery, *Evening and Morning Star*, Vol. 2, page 214.

You can't plow a field by turning it over in your mind.—*The Houghton Line*.

HOW TO INTEREST YOUNG PEOPLE IN THE BOOK OF MORMON

The *Book of Mormon*, like the Bible, was not written primarily for the modern youth. It is the record of a people who were precious to the Lord. And so it becomes necessary for us to start our young men and women on the way that leads to a love for this volume. Here is one way that succeeded:

A certain father told a single incident from the Nephite Record to his wife. It was done in the presence of their twelve-year-old son. It appears that the incident was picked out because it might prove interesting to the boy; and it was told to the mother, not because she did not know it already, but because the boy was present. He did not know that he was in both parents' minds, but he was.

As it "happened," the father did not finish the story. Something interrupted his telling of it. The boy's curiosity was aroused in how things turned out, and so he asked his father where he might read the story for himself.

This youth, when he became a man, specialized in a study of the *Book of Mormon*.

A method like this might succeed also in a Sunday School class. Try it. Of course, it should not appear what the teacher is trying to do to the class. This should be kept in the back of his head all the time.

The *Book of Mormon* abounds in short incidents that will suit this purpose.



Part of the family (of 12 children) of George and Fanny Smith Spilsbury, who came to Utah in 1850. Rear, left to right: Moroni, Alma, and David. Seated, left to right: Katie, George, Fanny, and Vilate. George Spilsbury was a Sunday School officer in St. George Stake for 50 years.

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FROM THE DESK OF THE GENERAL SUPERINTENDENCY

THE SUNDAY SCHOOL AND MODERN LIFE

By Thomas L. Martin

In this world of strife and contention, what influence may the Sunday School have in a man's life?

One reads in the *Book of Mormon*, IV Nephi, about a people who, because of the love of God that did dwell in their hearts, lived very happy, peaceful, and righteous lives. Groups of individuals in this day and age have lived in accordance with the teachings of our Savior, and because of the spirit of the Gospel that has been present with them, they have proved to be the happiest people on the face of the earth.

It would be wonderful if all men could live just this way. But they do not. War and contention is so prevalent, political leaders divide the citizenry into two groups during political campaigns and during periods when foreign policy is being determined. Men and women find it very difficult to know just what to do at such times. The "every man for himself" policy is far too common. Under such conditions man gets hungry for someone's counsel and companionship. The real values of life are so seldom in evidence that one wonders where to go to secure them.

There are places where one may seek repose. Some go to secluded spots in the country side. Some prefer to go to churches and cathedrals that are open for special purposes; and there in quiet contemplation relax for periods and trust that the spirit of contentment will come over them. To me, an ideal place to secure satisfaction is a Latter-day Saint Sunday School. There in the ward chapel, father,

mother, and children dressed in their best with hope in their hearts gather from all parts of a given area and greet friends and neighbors under conditions so different from those of their week-day associations. Together they pray to the Lord for guidance. They sing the songs which are an expression of appreciation for the good things of life. They partake of the Sacrament and contemplate the great mission of our Savior. They listen to their own sons and daughters present fine religious thoughts during the two and one-half minute talks. They gather in the classrooms according to different age levels and learn the principles of the Gospel and the part that they should play in this earth life. They return home refreshed and feel more determined than ever to live life as it should be lived. During the balance of the day they recall the songs they sang. "Truth Reflects Upon Our Senses" makes them feel once again the opportunity of sweet contentment that was associated with the singing during the services. They feel that prayer is indeed the soul's sincere desire. They think of the many varied experiences that they have had throughout their lives and feel that fate has been kind, and they sing again as they did during the morning, "God Moves in a Mysterious Way, His Wonders to Perform."

These people are happy because of this great Sunday School experience. These people feel, too, that there is hope in life after all, and they begin the new week with renewed energy.

To many people, Sunday School is indeed a place where one may go to receive the spiritual consolation and help they need to carry on their daily labors at this time—a time when destructive forces seem to be uprooting so much that is valuable in present day civilization.

ALCOHOL A DEVIL'S BROTH

How widespread and how serious are the consequences of strong drink was made clear by a symposium in Philadelphia sponsored by the Research Council on Problems of Alcohol. Six sessions were necessary for the reading of papers by distinguished scientists; the general public was admitted to the final gathering. The audiences included physicians, psychiatrists, sociologists, lawyers, clergymen and persons broadly interested in human betterment. The *New England Journal of Medicine* gives a comprehensive summary of the addresses.

Dr. Winfred Overholser said that tuberculosis, cancer, syphilis, mental disease and infantile paralysis were now receiving competent medical attention. Alcoholism was the greatest public health problem at the present time which was not being systematically attacked. More than 100,000 persons were suffering from alcoholism in this country. Dr. Timothy Leary, medical examiner of Boston, reviewed a series of 1,000 alcoholic deaths. Only one-third died from acute intoxication. The others met death from direct results of their drunkenness.

Attention was called by another speaker to the effect of strong drink in producing crime and highway accidents, in shortening life and in harm to offspring. It precipitates seizures of epilepsy and aggravates attacks. It reduces mental and physical efficiency. Convictions for drunkenness in Boston were proportionately nearly twice as great as in Great Britain. One-third of all fatal traffic accidents involve a driver or pedestrian under the influence of liquor.

Two speakers showed how traditional habits of thought led to general indulgence in strong drink. Said Dr. Jeremiah P. Shaloo of the University of Pennsylvania: "It is culturally imperative to toast the bride, christen the ship, seal the bargain, salute the New Year, celebrate good fortune, 'wake' the dead, and even symbolize and ingest the blood of the Savior through the medium of alcohol." He wonders that more people do not become drunkards.

Dr. Leo Alexander, of Boston, advocated the labeling of all alcoholic beverages under the provisions of the Food, Drug and Cosmetic Act of 1938. He suggests this wording: "If this beverage is indulged in immoderately, it may cause intoxication (drunkenness); later, neuralgia and paralysis (neuritis) and serious mental derangement, such as delirium tremens and other curable and incurable mental diseases, as well as kidney and liver damage."—"Health" Magazine.

ME, TOO! SAYS NICOTINE

Two things about tobacco in any form of human consumption are worth remembering:

One is that if it were not for the resistant elements in the body, every user of the weed would now be dead. Every tobacco user may recall the nausea that followed his first smoke or chew. Well, that was nature's warning that poison had just been taken. In the case of the persistent smoker nature makes some attempt to overcome the effects of nicotine, to adjust to the new situation. But in most cases this proves too much of an effort for the constructive, creative, persevering forces in the body. The point is, Does anyone wish to divert these powers from their natural channel of creation to one where they are always on the defensive?

Another fact about nicotine is that the drug is habit-forming, that it tends to enslave. Every user of tobacco tells us that he "can quit any time." But he can't, unless he has an extraordinary will power—which few of us have. Some venders of the cigarette assure us that they have eliminated as much as 28% of nicotine from their product, and so recommend it on this ground. They are cutting their own throat. For without nicotine the cigarette has no hold. The point here, then, is, Does anyone who prides himself on his freedom of the will, wish to deprive himself of this freedom of choice?

IF YOU ASK ADVICE FROM THE CHURCH AUTHORITIES, BE SURE TO FOLLOW IT

In 1838 Anson Call was living in Far West. Far West, as you may know, was in Missouri, and had been established by the Latter-day Saints.

But in this year mobs had arisen and had driven the Saints from their homes in other parts of the State, whereupon these flocked to the main Mormon town. Brother Call had been expelled from his farm, situated about thirty miles from Far West. By this time, too, all the Saints in this town were preparing to leave, in obedience to an order by Governor Boggs.

Brother Call, in order not to be dependent on others during the removal, thought that, if he could go to his farm and sell it, he would be in a position to move without any help. So he asked Joseph Smith, Sen., and Brigham Young what they advised in the situation.

They both advised him not to go. But he went anyway, and this is what happened:

Near the farm lived a family by the name

of Day. They were not in sympathy with the mobbers. Mrs. Day told him that two of the mob, one of whom occupied the Call house and farm, had sworn to kill him if he came there, and that others, who owed him money, declared he would be paid only as Mormons deserved to be paid.

As it happened, the two mobbers came up to the Day home just then. They asked Call what he was there for. He said, "On business." On which one of the men hit him over the head with a pole and nearly felled him. The other beat him over the head with a club. Brother Call then ran into the house, and Mrs. Day shut the door quickly after him. When the two would-be murderers passed the window and Mrs. Day said she thought they were going for their guns, Brother Call ran out to his horse, mounted it hurriedly, and went home as fast as he could.

It was night when he reached his house, and so he went to bed without even striking a light. He did not want any of his family to know his condition. For his head, greatly swollen, was bleeding. On his way home he had stopped at a stream long enough to bathe it.

"In the morning," he tells us in his Journal, "I arose, and just as soon as I got out of bed, I found myself on the floor. My wife was alarmed and screamed. I told her what had happened; but told her to keep the matter from my family.

"Father Smith, however, soon heard of the occurrence, and came to see me. He hoped, he said, that the lesson would do me good—and that he was glad I was not quite killed!"

MUSIC FOR SACRAMENT SERVICE

Thoughts and Suggestions

By Alfred M. Durham

The question concerning proper music during the administration of the Sacrament in our Church is one which should receive more careful consideration than is sometimes given.

During this sacred period, all that is done should tend to make one conscious of the purpose for which the Sacrament was instituted, namely, the Sacrifice and Atonement of the Savior of the world, and His injunction to worthily partake of these sacred emblems in remembrance of Him.

Anything which detracts from this purpose is not only out of place, but is a positive hindrance to the proper observance of this most important part of our worship.

As far as possible, everything connected with the service should be impersonal. For example, if the choir sings a number, it should be done without "show," either by the chor-

ister or choir members; and preferably the members should remain seated during the rendition. Solos, either vocal or instrumental, should in most cases be avoided, for the simple reason that the attention of the congregation is more often focused upon the performer than upon the message he may try to give through music.

Organ music, if properly played and wisely selected, seems to be best suited for use during the passing of the Sacrament.

Many organists do not properly sense the need of making suitable selections for this purpose. If music is used which has a title, or is accompanied with words, in either case the selection should be in harmony with the service. It should then be played with a quiet effectiveness which will inspire the listener to center his thoughts on the purpose of the Sacrament.

Many beautiful compositions are written, of a thought provoking, contemplative mood, which are wholly unsuited in this connection, because they are associated with secular ideas, and lead away, rather than to the objective.

The names of some of these frequently used are as follows: Liszt's "Dream of Love"; "Drink to Me Only With Thine Eyes"; "My Heart at Thy Sweet Voice," from "Samson and Delilah"; "Nevens' "Rosary"; "The Swan"; "Prayer," from "Hansel and Gretel"; "Juanita"; "The Lost Chord"; Brahms' "Lullaby"; "Sweet and Low" and others of this type. Good music? Yes, but not for a Sacrament service; because the text and thought lead far, far away from the desired trend during the passing of the bread and water.

Many beautiful hymns may be used to good effect by proper registration and arrangement, a few of which are here suggested: "Nearer My God to Thee"; "A Poor Wayfaring Man of Grief"; "Jesus Once of Humble Birth"; "How Great the Wisdom and the Love"; "Arise My Soul, Arise"; "Oh It Is Wonderful"; "Reverently and Meekly Now"; "Behold the Great Redeemer Die." These are found either in the "Deseret Sunday School Songs," or "The Latter-day Saint Hymns.

The "Schreiner" Organ book is in every ward of the Church, and from that source a few numbers are here suggested as examples of suitable Sacrament Music; "Supplication" Schreiner; "When Thou Art Near" Bach; "Prayer" Kreutzer; "Oh Rest in the Lord" Mendelssohn; "Our Redeemer and Our Lord" Schreiner; "Prayer" Beethoven; "Oh Sacred Head Once Wounded" Bach-Schreiner. The above mentioned hymns and selections will enrich the period while the Sacrament is being administered.

PRELUDE

Handel
Arr. by Willy Reske

Slow



SACRAMENT GEM FOR DECEMBER, 1941

(Deseret Sunday School Songs, No. 73, Stanza 1.)

'Tis sweet to sing the matchless love
Of Him who left His home above,
And came to earth — O wondrous plan —
To suffer, bleed and die for man.

POSTLUDE



READ IT ALL!

Have you ever read an issue of *The Instructor* from cover to cover at a sitting?

If you have not, then try it once, and get the surprise of your life, besides a lot of instruction that you will have use for in your Sunday School work.

A friend of ours read the May number through, while he was traveling on the train between Salt Lake City and Chicago. And he tells us that he was amazed at the variety and the richness of the material which he found there—biography, humor, essays, stories, doctrine, what not. "To read one of the issues of *The Instructor*," he said, "is an education in religion.

Out of this remark and experience come the two following suggestions:

First, every teacher and officer in the Sunday School should read each issue of *The Instructor* (a) to see what the other departments are doing and (b) to get enrichment material for his own department. Nothing goes into the magazine that does not, directly or indirectly, enrich the class material.

Second, every parent should read at least one of the issues of this periodical for the purpose of seeing what is taught his children in the Sunday School. If he did this once, no doubt he would want to do so every month. Thus the parents and the teachers would be brought closer together, and be more co-operative than ever before.



• Secretaries •



Albert Hamer Reiser, Executive Secretary

PUT ON PRESSURE NOW

The weeks remaining between now and the end of the year give secretaries their last chance this year to do their part toward putting a half million members on the Sunday School active class rolls.

Read back through the recent issues of *The Instructor* in this department and use the suggestions offered for motivating the enlistment workers of your schools to put your school's share of a half-million on the rolls.

Now is the time to put on the pressure. Put that pressure on yourself. Do your part with extra thoroughness.

Enough secretaries have already "agreed" and have sent to the General Secretary post cards as suggested, expressing their assent, to put a large number of Sunday Schools and stakes well over the top.

Many schools have already added their share of a half-million to the rolls. To the secretaries of these schools we offer the suggestion that they redouble their efforts now to make these increases in enrollment also increases in attendance, and to keep the increases right through to the end of the year. These will be really thrilling gains which will be exhilarating to teachers and members alike.

Everyone has had experiences which prove the truth of the saying, "Nothing succeeds like success." Let a Sunday School increase one-third in actual attendance and the very presence of the larger number of people will cause a degree of excitement which will stimulate officers, teachers and pupils and stir them all with a new interest and zest.

These increases class by class will simi-

larly stimulate each teacher. "The more the merrier" spirit will prevail.

Teachers then have before them the very real challenge to give the classes their very best in preparation and inspirational teaching.

The Superintendency has the stimulus to conduct the most inspirational service possible.

Choristers and organists will desire to give their best.

All these gains are so good that the cause which produces them deserves steady, consistent support. The secretary is in the best position of all the officers to apply the steady pressure which keeps good performance at its best.

Let your reports every week and month show the results of these efforts. Choose simple and effective ways of showing each class and the school at large what gains have been made.

This encouragement is part of the "pay" of Sunday School workers. The most frequently talked about satisfactions of teachers are those which tell of small classes built up to large, enthusiastic groups by steady attention to enlistment and good class work.

Stake and general board members are interested in the results of this campaign to build up the Sunday School class rolls to a half-million membership. They are watching the month to month reports with keen interest. The annual reports will be of special importance. It will summarize six months' effort to this end.

Secretaries, please make up and send in the monthly reports regularly and promptly every month. Doing this will make the compilation of the annual report simple and easy.

Not to know what has been transacted in former times, is to continue always a child. If no use is made of the labors of the past the world must remain always in the infancy of knowledge.—Cicero.

History ought to be guided by strict truth; and worthy actions require nothing more.—Pliny the Younger.



Librarians



General Board Committee: Albert Hamer Reiser, Chairman; T. Albert Hooper and Wendell J. Ashton

Sprinkled through the Sunday School calendar year are special events such as Christmas, Easter, Mother's Day, conferences and patriotic holidays. These occasions are often commemorated with programs in your Sunday School, as well as with socials of departments or officers and teachers.

The alert librarian will not let these events go unnoticed. Here is an opportunity to serve not only the classroom teacher, but also the superintendency. This may be done by building a list of helps for the holidays. No doubt your library cannot maintain a comprehensive supply of special texts, but the librarian can keep at his or her finger tips, an adequate source list.

We refer you to pages 94 and 95 of the 1941 Handbook. Here is an excellent collection of titles of special event sources.

You may add to this list, the following, which has been prepared from books obtainable in your public library or bookstore.

Christmas:

The Christmas Companion, edited by John Fadfield (E. P. Dutton & Co., N. Y.)

The Christmas Treasury, L. R. Gribble (Macmillan Co., N. Y.)

The Story of Christmas, Lillian Bell (Rand McNally & Co., Chicago)

Christmas Traditions, W. M. Auld (Macmillan Co., N. Y.)

Christmas Tales and Christmas Verse, Eugene Field (Chas. Scribners Sons, N. Y.)

Christmas Recitations for Young and Old, Dorothy M. Shipman (Penn Pub. Co., Philadelphia)

Christmas, John N. Then (Bruce Pub. Co. Milwaukee)

Christmas Comes Again, John N. Then (Bruce Pub. Co., Milwaukee)

The Shining Tree and Other Christmas Stories, edited by Knopf.

Christmas Recitations, Dorothy M. Sherman, compiler

Easter:

Easter, Susan T. Price (Moffat, Yard and Co., N. Y.)

Easter-time, Esther Shenk

Happy Easter Stories, Just Edition

Patriotic Holidays:

Lincoln's Birthday, Robert H. Schauffler (Moffat, Yard & Co., N. Y.)

Washington's Birthday, Robert H. Schauffler (Moffat, Yard & Co., N. Y.)

Our American Holidays, Robert H. Schauffler (Moffat, Yard & Co., N. Y.)

Peace and Patriotism, Elva Smith, compiler

Mother's Day:

Mother's Day in Poetry, Carnegie Library, School Association

General:

Holiday-time Stories, Edna G. Diehl.

The Book of Hallowe'en, Ruth Enda Kealey.

Good Stories for Great Holidays, Frances J. Alcott

Trees in Prose and Poetry, Gertrude Stone and Mary Fickett

Holidays with Betty Sue and Mary Lou, Ruth J. Plowhead

Red Letter Days, Elizabeth Hough Sechrist

New Year's to Christmas in Holiday Land, Clara J. Denton

Why We Celebrate Our Holidays, Mary I. Curtis

Happy Holidays, Eleanor Graham (E. P. Dutton & Co., N. Y.)

My Library



That place that does contain
My books, the best companions, is to me
A glorious court, where hourly I converse
With the old sages and philosophers;
And sometimes, for variety, I confer
With kings and emperors, and weigh their counsels;
Calling their victories, if unjustly got,
Unto a strict account, and, in my fancy,
Deface their ill-placed statues.

—Beaumont and Fletcher.



Teacher Training



General Board Committee: John T. Wahlquist, Chairman; James L. Barker, Vice-Chairman; Adam S. Bennion, A. Hamer Reiser, Lynn S. Richards, Wallace F. Bennett, Marie Felt, Marion G. Merkley, Gerrit de Jong

THE PROBLEM-PROJECT METHOD

Lesson 9. For November 30, 1941

We suggest that the class set up itself as a board of editors to prepare a symposium or outline of points and principles bearing upon the problem selected for solution as a class project.

For example, let us assume the problem selected is: How to Reduce Juvenile Delinquency in This Community. As the problem is taken apart, analyzed into its single related elements, have the "board of editors" build up an outline to show the progress of the solution of the problem on paper.

Appoint some individual or committee to make an orderly plan for receiving reports from each person or committee and make sure that the pertinent points offered by each one are preserved in the outline or symposium and the net result reported to you by way of summary and review.

Such a plan, including the reporting upon the conclusion should constitute the development of this lesson for today.

Assignments For Lesson 10:

To set up a situation for the interesting and effective demonstration of the socialized recitation have the class constitute itself today as a board of supervisors to which has been assigned the task of deciding to what degree the socialized recitation method should be recommended for use in Latter-day Saint Sunday Schools.

Assign one "supervisor" to explain to the group at the next meeting what the "socialized recitation" method should attempt to do.

Assign another to suggest appropriate activities for socialized recitations in L. D. S. Sunday Schools.

Assign another member to point out the dangers and disadvantages involved in using this method in L. D. S. Sunday Schools.

Assign another to suggest in which departments the method should be effective.

Make a general assignment to others to come to the meeting of the board next week prepared to suggest how to handle specific situations which may arise in a socialized recitation, such as where one person attempts to monopolize the time; or someone

"shows off;" a sharp difference of opinion arises.

References: *Guide*, pages 14 and 15. Wahlquist, pages 85 to 93.

LESSONS FOR DECEMBER, 1941

Lesson 10. For December 7, 1941

This lesson should develop the following points about the socialized recitation:

1. Purpose of socialized recitation.
2. Appropriate activities.
3. Dangers and disadvantages.
4. Appropriate for which departments.
5. How to prepare for use of this method.

Care should be taken to set up all possible favorable situations. Room and seating arrangement should be adjusted favorable to method. Conveniences and facilities which will help the method should be provided. Chairman should have a rather definite and systematic plan of procedure.

Teacher should use every means to insure success of the program for this day, and should encourage every member to take part.

Assignments for Lesson 11.

Outcomes:

With each assignment emphasize the importance of reading the Study Guide and references in *Teaching as the Direction of Activities*.

1. Assign one member to give definitions and illustrations of the following:

(a) Remote outcome (b) immediate outcome as related to teaching the Gospel. Be specific, using a regular lesson for any department.

2. Assign one member to discuss "Outcomes in relation to lesson and course objectives." Be specific. Illustrate with lessons from a department of the student's choice.

3. Assign one member to discuss "the relationship of the age and degree of development of pupils to the immediate outcomes to be hoped for."

4. Assign one member to illustrate how to build a lesson plan so as to lead class to a desired outcome. Be specific. Select subject, suggest age level and illustrate with actual lesson plan.

OUTCOMES

Lesson 11. For December 14, 1941

The relation of the objective of a lesson to the outcomes hoped for should be stressed as the fundamental consideration for this lesson.

With the aid of the assignments suggested build up this lesson to demonstrate clearly the controlling influence of the objective and the realization of outcomes as the test of the lesson's success.

Distinguish between remote and immediate outcomes and illustrate types of immediate outcomes by which a teacher may critically appraise the success of the presentation of a lesson.

Voluntary interest manifested by pupils is an immediate outcome of a well presented lesson. When this is supported by pupil's questions, or desire to read, and know more about the subject of the lesson, wholesome outcomes have been produced.

Indifference, ruthlessness, vagueness of ideas, adverse attitudes are negative outcomes which reflect failure of a lesson presentation.

Assignments:

The unit of lessons to follow offer two opportunities: (1) To lay a foundation for an appreciation of the restored Gospel, which is the responsibility of teachers in organizations of the church to teach; (2) to demonstrate that power and fervency in teaching is a direct outcome of the teacher's enthusiasm for the subject he teaches.

Motivate study of the next unit by giving the most fervent and earnest introduction possible of this unit and show the relationship of the subject to be treated to a fundamental grasp of the principles of the Gospel which teachers in all church organizations should possess.

December 21, 1941

CHRISTMAS EXERCISES

DIVINITY OF JOSEPH SMITH'S MISSION

Lesson 12. For December 28, 1941

This is a training course for teachers in Church organizations. All such teachers are under obligation to teach the principles of the restored Gospel. They can more thoughtfully do this, if they understand that the restored Gospel includes principles common to all religions as well as principles which are distinctively Mormon, peculiar to the "restored" Gospel as taught by the Latter-day Saints, and differentiate the Church of Jesus Christ of Latter-day Saints from all others.

Subjects like Faith, Repentance, Chastity, Love, Righteousness, Salvation and, among Christian Churches, the Resurrection and Immortality of the Soul, are examples of principles which many religions have in common. Teachers in L. D. S. Church organizations should be masters of all such subjects and should have a glowing enthusiasm for them.

In addition L. D. S. teachers must have a thorough mastery of and strong convictions about:

1. The Divinity of Joseph Smith's Mission.
2. The First Article of Faith and Modern Revelation.
3. The *Book of Mormon* and the *Bible*.
4. Gospel Ordinances and Priesthood.
5. Pre-existence and Eternal Progression.
6. Tithing and the Word of Wisdom.

The next six lessons will be devoted to these six groupings of subjects. The purposes of these presentations are to reinforce, clarify, and crystallize the convictions of the members of the teacher-training classes, to the degree that each one will have a warm enthusiasm for and a strong "testimony" about each subject.

Another distinguishing principle of the Restored Gospel is deserving of special attention. It is the principle which Joseph Smith singled out as distinctive when President Martin Van Buren asked him wherein we differed in our religion from the other religions of the day. Brother Joseph said: "We differed in mode of baptism and the gift of the Holy Ghost by the laying on of hands. We considered that all other considerations were contained in the gift of the Holy Ghost, and we deemed it unnecessary to make many words in preaching the Gospel to him. Suffice it to say he has got our testimony." (From *Doc. Hist. of Church*, Vol. 4, p. 42.)

A testimony of the Gospel is the outcome of fervent seeking after truth. It does not come from passive listening to the testimony of others, though this helps. It comes from prayerful, earnest action including earnest study, upright living, and consistent doing the will of the Father. One wise Church leader once said, that if one does not have a testimony about tithing, he will get a testimony, if he will get up and preach the doctrine to others. Teachers frequently testify that they gain most from their teaching because in the course of their preparing for teaching, they teach themselves more than they ever knew before. Such learning is of a high and excellent type. Members of teacher-training classes should be constantly motivated to employ the principle of learning by doing because of its relationship to "Teaching as the Direction of Activities."

Assignments:

1. Why I believe in the Divinity of Joseph Smith's Mission.
2. What were the bases of his claim to a divine Mission?

Outcomes Hoped for:

A continuing interest in Joseph Smith and a desire to know more about him and the Restored Gospel.

References:

Documentary History of the Church, Comprehensive History of the Church, Roberts); *Joseph Smith, An American Proph-*

et, (Evans); Teachings of the Prophet Joseph Smith, (J. F. Smith.)

Assignments for Lesson 13:

See questions and problems on page 22 "Some Fundamentals of Mormonism." Assign one to each member of the class.

General Assignment:

All of lesson 2 (pages 8 to 12), lesson 4 (pages 18 to 22) in "Some Fundamentals."

For Sunday, December 29, 1941, devote the period to a review of lessons to date and preview of following lessons. Use the Study Guide.



Union Meetings



General Board Committee: John T. Wahlquist, Chairman; James L. Barker, Vice Chairman; Adam S. Bennion

UNION MEETING FOR DECEMBER**Topic: Scholarship in the Gospel:**

Modern scriptures are replete with citations regarding the importance of scholarship in the Gospel. The following excerpts from the *Doctrine and Covenants* are typical:

"Study my word which has gone forth among the children of men, and also study my word which shall come forth among the children of men." 11:22; 26:1.

"The Glory of God is intelligence." 93:36.

"It is impossible for a man to be saved in ignorance." 131:16.

"Seek ye diligently and teach one another words of wisdom; yea, seek ye out of the best books words of wisdom; seek learning, even by study, and also by faith." 88:118.

"Study and learn, and become acquainted with all good books, and with languages, tongues, and people." 90:15; 93:53.

Are the Sunday School teachers of the Church of Jesus Christ scholars in the true sense? Do they know the Gospel? Are they familiar with the Standard works of the Church? the history of the Church? the organization and the functionings of the Church? the leaders of the Church?

If not; are they worthy to stand in the classrooms instructing the children of Zion? If they are lacking in any respect, how can they be helped?

General Session:

This meeting should have two objectives:

1. It should motivate teachers with the desire to improve their scholarship in the Gospel.
2. It should suggest definite methods by which teachers can improve their scholarship in the Gospel.

Procedure:

Possibly two talks by stake board members, one on each objective, will prove to be the most effective procedure. However, each stake board should feel free to pursue its own methods.

The above Scriptural citations and the above queries may prove helpful in connection with the first talks. If a person known for his scholarship in the Gospel leads the discussion it will have greater weight. Moreover, he can tell specifically how he attained his present knowledge, and his habits in acquiring more knowledge.

Many suggestions can be made for the improvement of one's scholarship in the Gospel, such as:

Individual Study:

Such study is one of the privileges and responsibilities of a Sunday School teacher. Each lesson calls for careful study of the Manual, the Instructors, and the citations therein.

(Turn to page 546)



General Board Committee: Tracy Y. Cannon, Chairman; P. Melvin Petersen, Vice-Chairman; George H. Durham

OTHER FACTORS IN SONG INTERPRETATION

By George H. Durham

To interpret, literally means to make vividly clear, to unfold, to recreate.

It may be said that music may sound better than it is, or may be much better than it sounds, all dependent upon the means of reproducing it and according to the musical insights, appreciations and understandings of the one indicating or directing its interpretation. Sincere, devoted musicians will bestow great care and thought upon comparatively poor material in order to make it sound attractive and worthwhile, giving it added force and meaning in accord with their deep poetically imbued insight and power to reveal hidden factors of merit and beauty.

Who has not experienced delight, and delight, let us say, on purely musical grounds, from hearing some great artist sing, perhaps as an encore, some favorite song of modest pretensions?

If we analyze the factors that contribute to the result we find beautiful tone, perfect intonation, lovely nuance, perfect formation, and artistic relinquishment of each phrase. But none of these is a compositional quality; they are elements of music, of any and all music. They are the aesthetic materials which color, influence, and perfect musical beauty and meaning. Great consideration and devotion should be given them if artistic, impressive interpretation is to function and give pleasure and satisfaction from even the humblest of all songs or musical creations.

But who has not suffered from hearing some classic or masterpiece of song or musical literature rendered with poor tone-quality, imperfect intonation, unmusical phrasing?

In so-called popular music the main idea is to "bewitch the senses while asking little of the mind."

If to sensuous and formal beauty we add expressive interest, intellectual satisfaction, and spiritual uplift, the number and forcefulness of means in interpretation are greatly and more artistically amplified.

There must always be evidenced a great restraining influence to wisely guide a true balance and proposition of all these aesthetic factors so that the emotional aspect does not become over-sensuous nor the intellectual

too frequent, for where these two are properly exercised a spiritual insight and uplift will result.

Aesthetic delight in all art is based upon beauty and truth and the ability to recognize compositional strength and expressive meanings.

"Trifles make perfection but perfection is no trifle." "Every goal is not distant, but present and must be reached in each momentary endeavor."

There are joys and values that lie on every hand and in material that is almost everywhere available, to those who will diligently seek; for they are the only ones who shall ever find.

These values are simply the aesthetic values that lie in the elements that constitute anything worthy the name of music.

The watchword and guiding motive of every interpreter of music, conductor, performer or singer should be artistic sincerity. If this artistic goal is to be attained, great care, preparation and humility are the requisites.

Musical worth and educational worth are never in fixed proportion and the problem becomes even more complicated in song material, due to the addition of words or the text.

In worthy songs for children, the text should be within the range of the child's vocabulary and experience, but they should not be too juvenile or trivial nor foreign to the music.

Assuming that the text is suitable there still remain problems of suitability and appropriateness of melody.

A good melody, although brief and simple and within a child's range, may express a maturity of mood out of keeping with the child's voice or it may lack the simplicity and transparency of form, as inherent in short phrases, recurrences, sequences, and uniformity of rhythmic movement that would give it a hold upon a child's mind.

To properly learn and interpret any song, the words or poem should be read to discover the message in its entirety, to discover where the climax lies, what the important words are and how they should be pronounced and enunciated.

Next study the music to determine the proper tempo of the words and music where conjointly performed.

The words "melody," "harmonic background" and the "perfected means of inter-

pretation" should then result in aesthetic delight if due care in preparation, presentation and sincerity have marked each successful and prayerful endeavor.

Good music is a great force and power to move and influence people aright. "The living voice moves men more than what they read."

For Discussion:

1. What does it mean to interpret?
2. Why are the words so important as the first approach to successful song preparation and mastery?
3. Compare the musical worth and educational work of song No. 123. Are words and music in perfect agreement?
4. Compare the significant and relative worth of truth and beauty as expressed in each stanza.
5. Do the harmonies change rather frequently? If so, what influence should this fact exercise over a suitable tempo?
6. Where is the most suitable place for the principal climax?

7. In the Union Meeting have it played by several organists and then conducted by several choristers and compare the various styles of interpretation.

8. Can you come to some common agreement as pertains to a suitable tempo, climax, phrasing, tempo modifications, word emphasis, etc.?

9. Name and memorize the non-compositional factors which assist in creating aesthetic delight.

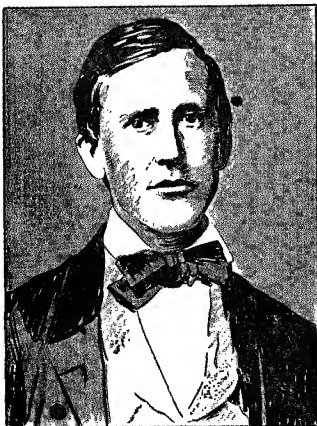
10. What is meant by expressive interest? Intellectual satisfaction and spiritual uplift?

11. Does this song measure up to the standards of good song?

12. Have some one tell of the great contributions of George Careless to the music of our great Church.

13. Sing this song in such a manner as will add aesthetic delight and give true spiritual uplift.

14. Do you know anything concerning M. W. Hackleton, the author of the words?



THE IMMORTAL
"NEGRO DIALECT"
BALLADS OF

**STEPHEN
FOSTER**

WHOSE NAME WAS
RECENTLY ADDED TO
NEW YORK UNIVERSITY'S
HALL OF FAME,
WERE GREATLY INFLUENC-
ED BY SONGS HE HEARD
AT A **NEGRO CHURCH,**
TO WHICH HE WAS OFTEN
TAKEN AS A BOY BY
THE DEVOUT SERVANT
GIRL WHO WORKED IN
THE FOSTER HOME.

R. O. BERG-
Religious News Service

"BE HONEST WITH THE LORD"

Theodore E. Curtis

George H. Durham

With majestic gladness
mf cresc.

1. The law of Tiith-ing is di - vine, A law of sig - nal worth,
2. The law has been re - vealed a - new To sift the na - tions broad,

mf - cresc. rall. f ten. mp Esp.
Re - vealed of God from age to age, To men up - on the earth.
To build the Church of lat - ter days, And bless the Saints of God.

ff mf rall. f molto mf
The Lord re - quired of A - bra - ham And Is - rael as of old.... A
It mat - ters not what oth - ers do, Let scoff - ers laugh and learn... I'll

1st verse only. Espressivo mf ten. Molto rall. mp

mf ten. Molto rall.
tenth of all their flocks and herds, A tenth of all their gold.

2nd verse. Rall. ten. Broadly f Fine

f Fine
pay a full and hon - est tithe, A tenth of all I earn.

Gospel Doctrine



General Board Committee: Gerritt de Jong, William M. McKay, Thomas L. Martin and Joseph Christenson

Subject: DOCTRINE AND COVENANTS IN ITS HISTORICAL SETTING
For Members of the Melchizedek Priesthood and Men and Women Over 20 Years of Age,

LESSONS FOR DECEMBER, 1941

POLITICAL GOVERNMENT

Lesson 86. For December 7, 1941

Objective:

We believe in being subject to kings, presidents, rulers, and magistrates, in obeying, honoring, and sustaining the law.

This is a practical objective. It involves (a) a knowledge of the laws of the country or district in which we live, (b) the steady cultivation of a disposition to uphold these laws in every way, and (c) actually obeying them, whether or not we do not like them.

Application:

This lesson will not have been properly put before the class unless each member of the class (a) feels like obeying the laws of his government himself and (b) decides to use his influence in his community to get others to do the same.

To this end, specific laws, ordinances, and rules of society should be held up to inspection—particularly those which are most often violated in the community. Only thus can it be hoped to improve the nature of laws and the enforcement of them.

As a rule, we are inclined to oppose, or actually to violate, such laws as interfere with our business or pleasure, for this is "human nature."

Readings:

The Manual for this lesson; section 134 of the *Doctrine and Covenants*, with the citations to the scriptures in the lesson; *Progress of Man*, by Joseph Fielding Smith, particularly chapters 20, 29, and 32.

Questions:

1. Why should there be political government? Why ought the state and the church to be separate? What is the field of each?

2. What form of government best harmonizes with the purpose of man's creation? Can a nation be monarchical and democratic at the same time? Give an instance.

3. Does government originate with God? Does any particular form have his approval?

Page 536

What form? How are governments developed? Why do dictatorships arise? If we wish to alter the form of our government, how do we go about it?

4. What is the Latter-day Saint teaching with regard to (a) the discovery of America, (b) the purpose of this discovery, (c) the migration of the English and kindred nationals to the New World, (d) the breaking away of the colonists from the mother country at the time they did, and (e) the origin of the Constitution and the United States?

5. How do you understand the statement that men were "raised up" by the Lord to form the Constitution? Does this refer to that document in every particular or to the general idea involved in it? How comes it that there were so many amendments to that instrument immediately after its adoption?

6. What laws in your community are most often broken? Can you give any explanation for this? What do you think of the tendency to choose the laws which we will obey? To what extent does carelessness enter into law-violation? To what extent does the will to disobey? To what extent does drink?

7. General Petain stated in August last year that the downfall of France was due largely to drink. Explain this statement. He also advised America to discipline its youth. What did he mean by that?

Outline of Lesson:

I. Introductory matter:

- a. How the Declaration originated.
- b. About the origin of government.
- c. Purpose of the Declaration.

II. The most desirable form of political control:

- a. Why is a monarchy apt to be efficient?
- b. Why is a dictatorship?
- c. Is efficiency the main objective of government?
- d. Why is a democracy apt to be less efficient?
- e. What is the objective of a democracy?
- f. Are people inclined to a government in which they are told what to do or

to one where they decide for themselves?

- g. Can a people get their freedom if they want it?

III. Religion and Freedom:

- a. Why should men be free to worship?
- b. Why should state and church be separate?
- c. To what extent should each act in relation to the other?
- d. What laws should affect religionists?

IV. Law, Enforcement:

- a. Why should there be laws?
- b. What attitude should we take toward laws?
- c. Which should we obey?
- d. What about the officers?
- e. Who is to blame for non-enforcement?
- f. Mormon attitude toward law enforcement?
- g. Practice as to these?

One's attitude on the matter of having good laws enacted is not enough; one must obey these laws as well. The Saints fought the anti-polygamy laws until these were declared constitutional by the highest court, whereupon the Church yielded the practice which was deemed in violation of the constitutional law of the land.

WESTWARD FROM NAUVOO

Lesson 87. For December 14, 1941

Objective:

The test of one's love for a cause lies in what one is willing to do for that cause.

This is sound religion as well as life and experience. The Lord says in many a scripture, "If ye love me, keep my commandments." There is no other way by which we can show our love. The same is true in life. What we are willing to do for the beloved, is the only test of that love; certainly it is not what we say.

Readings:

The Manual for this lesson; some brief history of the Church, such, for instance, as *Essentials in Church History*, by Smith, or *One Hundred Years of Mormonism*, or the *Heart of Mormonism*, by Evans; a more recent book on the subject, *A Short History of the Church*, contains a chapter on the legal aspect of the murder at Carthage.

It would be well for the teacher to read carefully the history of the period from one of these sources. If time will permit, the *History of the Church*, Vol. VII, may prove especially fruitful. It can be thumbed over and such parts as may be found useful read.

Lesson Outline:

I. Conditions in Nauvoo, 1844:

- a. The town—features, size, etc.
- b. Apostate elements there.
- c. Destruction of *Expositor* press.
- d. Enemy forces without the city.
- e. Arrest of the Prophet and others.

II. The Martyrdom:

- a. Cause of arrest.
- b. Decision to leave for West.
- c. Determination to go to Carthage.
- d. Happenings in Carthage before murders.
- e. The Martyrdom.

III. Conditions in Nauvoo after martyrdom:

- a. Temporary lull.
- b. Recurrence of ill will.
- c. Agreement to leave the State by Mormons.

IV. Beginning of the trek West:

- a. Preparations.
- b. Attitude of non-Mormons there.
- c. Departure of first companies.
- d. Departure of rest.

V. Stages of the Journey:

- a. To Garden Grove.
- b. Garden Grove to Mount Pisgah.
- c. Mount Pisgah to Winter Quarters.
- d. Life on the prairies.

VI. Preparations for Pioneer Journey:

- a. Size of company, etc.
- b. Central route to be taken.
- c. Organization (revelation).
- d. Leading principles:
 1. Social.
 2. Moral.
 3. Religious.

This outline is merely a guide. The teacher should take such items as the class may need. More time, however, should be given to (a) conditions and (b) the revelation to Brigham Young.

Questions:

1. What test did the Saints of this period have in their religious faith? How did they meet it? What tests are put to us today? (Be specific.) How are we meeting them? Which do you think is the more severe? Are we "softer" than our ancestors?

2. What do you understand by "organization"? What organization did the trekking companies have (a) between Nauvoo and the Missouri River and (b) between the Missouri and the Salt Lake Valley? Why should there have been a better organization for the latter journey than for the former? (President Young insisted on this organization all the time on the last leg of the trek.)

3. As we look back over the history of the Church from the beginning, we can see that there was a gradual trend to the West. Why should this have been gradual, instead of a steady march to the Salt Lake Valley? What advantages were gained, do you think, in the successive stops made on this trek—in Ohio, in the two places in Missouri, and in Illinois? Take each stop by itself.

These three sets of questions may be made individual assignments. Only, there should be time limits to each.

Lesson Enrichment:

From Joseph F. Smith: "We are not disheartened, we are not discouraged, we are not faint-hearted. We believe in the Lord and we know that He is mighty to save, that He has guided the destinies of this people from the first moment until the present, and that it is not in consequence of the wisdom of men that we have escaped the plots, schemes, and machinations of our enemies, and that we have been permitted to live and grow in the land, to become what we are, but it is through the wisdom, mercy and blessing of Him who rules the destinies not only of men but of nations. We owe all to God; we extend our thankfulness and gratitude to Him for the manifestations of His love and care and protection. (*Gospel Doctrine*, 421.)

"We thank God for His mercies and blessings; and I do not know but what we owe in some small degree gratitude to those who have bitterly opposed the work of the Lord; for in all their opposings and bitter strife against our people, the Lord has developed His power and wisdom, and has brought His people more fully into the knowledge and favor of the intelligent people of the earth. Through the very means used by those who have opposed the work of God, He has brought out good for Zion.

"Yet it is written, and I believe it is true, that although it must needs be that offenses come, woe unto them by whom they come: but they are in the hands of the Lord, as we are. We bring no railing accusation against them. We are willing to leave them in the hands of the Almighty to deal with them as seemeth Him good. Our business is to work righteousness in the earth, to seek for the development of a knowledge of God's

will and of God's ways, and of His great and glorious truths which He has revealed through the instrumentality of Joseph the Prophet, not only for the salvation of the living but for the redemption and salvation of the dead." (*Ibid.* 423.)

December 21, 1941

CHRISTMAS PROGRAM

"THE CONCLUSION OF THE WHOLE MATTER"

Lesson 88. For December 28, 1941

Objective:

The most important thing we can do by way of reading and study is in the Doctrine and Covenants, which was given by the Lord for our guidance.

This has been the aim of this course, to induce in the class members a desire to study more carefully the revelations which were intended for us rather than for ancient peoples.

Readings:

Besides the Manual for this lesson, about the only reading necessary for this recitation is a going over of the two Manuals for the entire course, with a view to picking out the points that impress the teacher as best suited to his class.

Methodology:

One way of conducting this recitation, and probably the best way, would be to turn it into a testimony meeting, the *Doctrine and Covenants* being the subject of the testimonies.

What have the members of the class received from the consideration of it? What do they think of it? What is their attitude toward it for the future? This is the test, after all, of the course—what it has done for those who have taken part in the discussions.

Another way would be to conduct a review of the outstanding features of the course. To do this effectively, the teacher will need to go over the two Manuals, as suggested, for the purpose of selecting what he may regard as the highlights in the course.

A third way might be to make assignments to individual members of the class, covering the high spots in the course for the two years. This will perhaps be more difficult to conduct, on account of the tendency to overstep the time limits set by the teacher. However, it may afford practice in presenting matter to those who participate.

Don't forget the questions at the close of the lesson in the Manual.



Genealogical Training



General Board Committee: A. William Lund, Chairman; Joseph Christenson, Archibald F. Bennett and Junius R. Tribe

Subject: OUT OF THE BOOKS

It is our observation that most classes will finish the text about the end of the year. Some few will complete the year's work several weeks ahead of the others. These we advise to go more intensively into the remaining topics, and also to strive to have all class members complete the assignments given in connection with previous lessons.

Since a primary purpose of this training class is to assist the students to acquire skill in record keeping of the most up-to-date form, and to learn how to use the most efficient methods and latest sources in genealogical research, this purpose can only be obtained by properly supervised activity. No teacher can feel that his course has been a success unless his class members, by active participation in the things outlined to be done by them, have acquired skill in record keeping and research.

What things should the one in training do to be reasonably well qualified to carry on in this field successfully?

Below we print what may be deemed minimum requirements in assignments for those who would graduate from the class equipped to compile records "worthy of all acceptance."

Activities Which Should Be Completed By Class Members

1. Officiate in the temple as a proxy in (a) endowments, (b) sealing of couples, (c) sealing of children to parents.
2. List the names of all your progenitors with whom you are connected by sealing, and give your relationship to each.
3. Distinguish clearly between research for ancestral lines and the promiscuous gathering of unrelated names for temple work.
4. Bring to class samples of some of the earliest records kept by members of your family, as recorded in letters, family Bibles, diaries, journals, or older forms of record books.
5. Fill out on the standard printed form your Personal Record.
6. Make out a family group record for your own immediate family.
7. Make out your pedigree chart, beginning on line 1 with your own name.

8. Memorize all names on this first page of your pedigree and be able to state your relationship to each person named thereon.

9. Make up your Portrait Pedigree.

10. Write the life story of a grandparent or great-grandparent, illustrating it with photographs, pictures, faith-promoting experiences or interesting anecdotes.

11. Make out family group records for the first seven couples on your pedigree chart.

12. Join one or more family organizations and participate in one of their gatherings or activities.

13. Send a copy of your family record to the Church Record Archives.

14. Participate (where possible) in a Library excursion and engage in genealogical research.

15. Keep a diary each day for a week.

16. Visit or write a letter to a relative, offering to exchange genealogical data.

17. Name ancestors and relatives who rendered patriotic service and state the nature of this service.

18. Find by your efforts in correspondence or research one new progenitor not before known to your family.

19. Write a concise history of one line of your ancestry from the earliest known progenitor to the present time. Be careful to base your statements on established facts. Utilize illustrations, anecdotes and character revealing incidents wherever possible.

20. Write a brief description of the advantages of microfilm records from the standpoint of cost, storage, speed in copying and accuracy.

We suggest that a sufficient number of class periods be devoted by the teacher to directing the class in their efforts to complete as many as possible (preferably all) of these assignments before the close of the year. We ask further that the class instructors report to their Stake Supervisor of the Genealogical Training Class Department at the monthly union meeting in January the names of all who have successfully completed the above assignments. The Stake Supervisor in turn should promptly mail all the names submitted from the various wards of his stake to the Executive Secretary of the Sunday School Union.

Such a list of successful trained workers will be of assistance in planning for future genealogical activities.

Enrichment Material For Final Lessons

Lessons thirty-seven to forty can be made more vivid and impressive if the teacher can bring to class materials to illustrate the lessons. If a copy of a coat of arms (a painting or a good drawing) belonging to any member of the class can be brought, this will prove appealing, and will explain much more than detailed word expositions minus the illustration. If no original coat of arms is obtainable, the teacher may easily and inexpensively make one (such as the larger one shown on page 108 of the text), by cutting the shield from silver paper, the chevron and rings or annulets from red paper, the lion shape from black paper, and the wreath (or band beneath the lion) from alternate strips of silver and red paper.

Similarly the shield illustrated on page 101 of the text may be made with a shield of azure (blue) paper, and lozenges and hawks' heads of gold.

Upon the blackboard may be drawn before the class convenes some of the standard charges shown on page 104. Without such

visual demonstrations heraldry may sound very confusing.

The alert teacher may be able to secure a bit of microfilm strip to display in class, explaining that it is practically non-inflammable, each page of record is reproduced accurately in miniature, and can be enlarged through the medium of a reading machine to a convenient size for reading and copying.

An illuminating account of what records have already been filmed by the Genealogical Society of Utah will be found in the Church Section of the *Deseret News* for Saturday, August 30, 1941, in the article by L. Garrett Myers, entitled, "New Sources for Genealogical Research."

If the ward is within access of a library having a microfilm reading machine, they should visit and see for themselves how this result is obtained.

Enliven the interest in the final lesson by bringing to class pictures of Presidents Grant and Ivins, the mother of President Grant, old *Bibles* containing family records, etc. Make each lesson demonstration as near to the actual procedure in solving the problem as it is possible for you to do.

The Singing Soul

By Della Adams Leitner

Forever sings the soul whose sight
Has caught the glory from on high;
No circumstance can bar that joy
Or falsehood all its good deny.
It sings its way through pain and tears,
Past every obstacle of woe,
Like Paul and Silas from their cell
The soul that voices praise shall go.

Singing of freedom from its fears,
In jubilant inspiring psalms,
Refreshing notes of lofty faith,
Releasing power, subduing qualms.
By prayer in hymns of joyousness,
From every anxious thought made free,
The singing soul transcends all doubt
To God's eternal liberty.



The Gospel Message



General Board Committee: Carl F. Eyring, Chairman; Don B. Colton, William E. Berrett and Joseph Christenson

FOR YOUNG MEN AND WOMEN 19 AND 20 YEARS OF AGE
YOUNG ELDERS AND PROSPECTIVE MISSIONARIES

Unit 12. The Missionary

QUALITIES OF A GOOD MISSIONARY

Lesson 42. For November 30, 1941

Note: This date was erroneously classed as an "Open Sunday" in *The Instructor* for September.

Text:

The Gospel Message (Dept. Manual), Chapter XXVI.

Objective:

To bring students to a consciousness of themselves as being prepared or unprepared for good missionary work.

Suggested Procedure:

Step 1. Arouse general class interest. This may be done by one of the following methods:

A. The Question Approach:

Introduce the subject by asking the class such questions as the following:

1. Do you believe every missionary of the Church should have a college degree?
2. What would you consider the two most important qualities of a good missionary?
3. If you were a non-Mormon and a missionary came to your home what qualities would most easily awaken your interest?

B. The Problem Approach:

1. John Jones is willing and anxious to go on a mission but it will be some years before he arrives at the minimum age for missionaries. What can he do during that time to best qualify him for a mission? What are the most essential qualifications of a missionary?

Step 2. Have students read silently the Manual, Chapter XXVI.

Step 3. Have special talks given. (See previous lesson for suggested assignments.)

Step 4. Arouse a class discussion by returning to any unanswered questions and problems and by presenting other problems.

Step 5. Summarize on the blackboard, following suggestions by the class, the most im-

portant qualifications of a good missionary.

Step 6. Assignments. The next class hour will be devoted to a discussion of "The Missionary Attitude and Spirit." The following assignments are suggested:

1. A student talk, "The importance of one's attitude of mind in doing missionary work." (5 minutes)
2. A student talk, "Examples of a great missionary spirit." (5 minutes)

LESSONS FOR DECEMBER, 1941

THE MISSIONARY ATTITUDE AND SPIRIT

Lesson 43. For December 7, 1941

Text:

The Gospel Message (Department Manual) Chapter XXVII.

Objective:

To encourage students to cultivate a missionary spirit.

Suggested Procedure:

Step 1. Arouse general class interest by one of the following methods:

A. The Question Approach:

Such questions as the following might be asked:

1. Why did the Apostles to whom the resurrected Lord appeared bother to tell others of that occurrence?
2. Can one be a true follower of Christ without having a missionary spirit?
3. In your opinion what great missionaries best exemplify the proper missionary attitude?
4. What has the Lord said concerning the proper attitude of missionaries? (Don't expect complete answers at this stage of the lesson but move on to step 2.)

B. The Problem Approach:

1. A young man has been inactive in the

Church for some time and does not appear upon the tithing records of his Ward. His father and mother fearing that he will be drafted prevail upon the Bishop to recommend the young man for a missionary call. In your opinion should such a recommendation be made? How would such a young man be handicapped when he reached the mission field?

2. A young man, when called upon a mission is already a college graduate. He feels somewhat superior to his fellow missionaries who have had no college training. Will this feeling be a handicap to him in his missionary work? Why?
3. Most of the Apostles of Jesus suffered a violent death at the hands of their enemies rather than desist from their missionary labors. How do you account for such missionary spirit?

C. The Narrative Approach:

Have a returned missionary relate how he got the spirit of his calling.

Step 2. Having aroused general class interest ask the class to read silently chapter XXVII in the Manual. While this is being done the director should outline the Manual material on the blackboard. This will act as a review for the fast readers.

Step 3. Have special talks given (see previous lesson for suggested assignments).

Step 4. Return to any unanswered questions or problems for further discussion. Introduce new problems.

Step 5. With the help of the class summarize on the blackboard the essential elements of a good missionary attitude.

Step 6. Assignments.

The next class hour will be devoted to a discussion of "Missionary study habits and personal life." The following assignments are suggested.

1. A returned missionary should be invited to tell of "Life in missionary lodgings." (5 minutes.)
2. A returned missionary (perhaps the same one) should be asked to tell, "How a missionary should study." (5 minutes.)
3. Where there are several returned missionaries available an informal panel discussion might be arranged, rather than the above talks, covering various problems of missionary life.

MISSIONARY STUDY HABITS AND PERSONAL LIFE

Lesson 44. For December 14, 1941

Text:

The Gospel Message, Chapter XXVIII.

Objective:

To awaken students to the nature of the personal problems which the missionary must face.

Suggested Procedure:

Step 1. Arouse general class interest by one of the following methods:

A. The Question Approach:

Such questions as the following might be asked:

1. When should a missionary do his studying? For how long each day?
2. How should a missionary study: by subjects? Book? Questions?
3. Should missionaries cook their own meals? What should they know about foods?
4. What are some of the causes of sickness among our missionaries? Could some of these be eliminated?
5. Should a missionary keep a daily journal? Why? What should he put into it?
6. Should a missionary keep a bank account in the field? How much money should he carry about with him? How much money will he need per month in the average mission?
7. How should a missionary dress? Should an Elder wear a sweater while tracting? In meeting? What effect does the clothes of the missionary have upon the people among whom he labors.

B. The Problem Approach:

1. A missionary upon reaching the field of labor is assigned a companion and put immediately to work tracting and preaching. He finds that he knows very little concerning the *Bible*. How should he go about the study of the *Bible*? Should he read it from the beginning to the end? Should he read any books about the *Bible*? What rules should he follow in interpreting a passage of scripture?
2. Before leaving for his mission a missionary has become greatly attached to a young lady. How often should he write to her? Should he make her any promises?
3. A young man called on a mission has been practicing for some years on a musical instrument. Should he take this instrument with him into the mis-

sion field? Should he continue to devote regular periods to practice?

C. The Panel Discussion:

Where a panel discussion has been arranged no other introduction is necessary than to start the panel discussion by injecting a question on the personal life of the missionary. The panel discussion may occupy the whole class time.

D. The Narrative Approach:

Have a returned missionary relate some of the more difficult personal problems encountered in the mission field. (5 to 10 minutes.)

Step 2. Have the class read silently chapter XXVIII of the Manual. While the students are reading, the class instructor might write on the blackboard a list of problems on the personal life and habits of the missionary.

Step 3. Have special assignments given (see the preceding lesson for suggested assignments).

Step 4. Return to any unanswered questions and problems for further discussion. Present other problems. Encourage the asking of questions by students on problems of missionary life.

Step 5. Summarize with the help of the class rules which should govern the personal life and study habits of the missionary.

Step 6. Assignments.

The next class hour will be held on the last Sunday of the year. The time should be devoted to a general review. See lesson 45 for suggestions.

CHRISTMAS PROGRAM

For December 21, 1941

GENERAL REVIEW

Lesson 45. For December 28, 1941

This Sunday should be devoted to a review of important aspects of the year's course.

The method to be followed in reviewing should be carefully worked out in advance so that its purpose may be accomplished. The following are suggested methods:

A. The Written Review:

Where paper and pencils can be supplied a written review can be useful. Questions should be used which require only brief answers. The questions suggested in *The Instructor* throughout the year might be helpful in compiling the necessary list.

Where possible a set of questions and problems should be mimeographed, so that students need fill in only a word, number or symbol on the mimeographed sheets. Where the mimeograph is used a wide variety of statements and questions can be employed.

B. The Oral Quiz:

Prepare 100 questions covering the year's course. Divide the class into two lines. Put the questions to the persons in each line in order as in a spelling match. A good deal of interest can be aroused by this method.

Various methods of oral questioning can be used. Whatever method is employed should utilize the entire class membership.

C. The Lecture:

The instructor might choose to summarize for the class the important features of the year's work. If this is done an outline of the summary should be placed on the blackboard for the students to follow. *Unless the instructor is skilled in making summarizations, the lecture method should not be employed.*

D. Testimonies:

The members of the class might be invited to stand and bear testimony of the values gained during the course. If this is done every member should be given such an opportunity and encouraged to make some statement. If the class is large it will be necessary to appoint a timer and set a time limit.

THE MISSIONARY SYSTEM

The missionary labor accomplished by the Church of Jesus Christ of Latter-day Saints is a subject of growing comment and marvel among people of the world who come to learn of its extent and results. This feeling of wonder is blended with admiration in the minds of those who study the details of our missionary system, and who are able to appreciate the self-sacrifice, enduring faith, and God-fearing reliance by which the missionaries of the Church are distinguished. The

fact that those of our people who go forth on missions do so at their own expense, unsalaried, indeed without hope of pecuniary reward, spending years away from home—usually years of early manhood, the years that are regarded as most valuable in shaping the individual's course and position in life—this fact, indeed, may well arouse the surprise and admiration of the world.—President Joseph F. Smith.



Advanced Seniors



General Board Committee: T. Albert Hooper, Chairman; Lynn S. Richards and Earl J. Glade
 Subject: RELIGIOUS FRONTIERS AND PROBLEMS OF LATTER-DAY SAINT YOUTH
 For Young Men and Women 17 and 18 Years of Age

LESSONS FOR DECEMBER, 1941

YOUR STRUGGLE WITH EVIL

Lesson 39. For December 7, 1941

Problem:

How shall I resist evil?

Text:

Lesson Manual, Lesson 39.

References:

Bennion, *Moral Teachings of the New Testament*, Chapter 3; Talmage, *The Articles of Faith*, Chapter 3.

Objective:

To strengthen youth in the conflict with evil; to assist them to recognize it; to cope with it, and to fight it in others.

Methodology:

There are several significant concepts developed in this lesson: (1) why there is evil in the world; (2) its role; (3) our attitude toward it; (4) our relationships toward it in its various manifestations; (5) the law of recompense; (6) the manner in which this law is applied; and (7) compassion for the evil-doer.

Obviously, in the hands of the earnest teacher such subject matter will make for a spirited discussion. These questions may prove helpful in initiating the socialized recitation and keeping it in the proper path:

*1. Why is evil permitted to exist in the world?

*2. Should we endure it? Resist it? Why?

*3. Must a man sin in order to gain the strength of overcoming evil (smoking, gambling, etc.)?

*4. What is the position of the repentant sinner? Will he ever equal the virtuous man?

*5. Are sins punished in this world? Is virtue rewarded? Give evidence, pro and con.

*6. If not in this world, in the next? Give proof. See quotations.

*7. Is man punished for his deeds only? For his words? For his thoughts?

*8. Why is reward and punishment not immediate? (See the quotations from Talmage).

Page 544

*9. How should we regard sinners?

*10. Advanced assignments.

Enrichment Material:

1. Poetry: See any anthology. See Keith Wahlquist, *A Father's Prayer* (Instructor for January, 1937, page 44).

2. Songs: No. 287, How Gentle God's Command; No. 264, What Shall the Harvest Be? No. 207, Have I Done Any Good?

YOUR FREE AGENCY

Lesson 40. For December 14, 1941

Problem:

What is My Position with Respect to the Counsel of This Course of Study?

Text:

Lesson Manual, Lesson 40.

References:

Talmage, *Articles of Faith*, Chapter 3; Joseph F. Smith, *Gospel Doctrine*, Chapter 4; Brigham Young, *Discourses*, Chapter 5.

Objective:

To lead each youth to sense the importance and significance of his free agency, especially in religious problems, so that no false steps are made.

Methodology:

This lesson finishes the 1941 course of study, Problems of the Latter-day Saint Youth. Very properly, the course began with a reference to the free agency of youth and ends on that note. It is to be hoped that the course has been conducted on a developmental rather than an authoritative plan, so that the youth of Zion are in a better position to cope with their personal problems.

The methodology which has characterized the entire course, the socialized recitation, is again in order. These questions may be useful:

*1. What do you understand to be the meaning of "free agency"?

*2. Do you believe that men are "free agents"? Are there no restrictions?

*3. What evidence do you see in the lives of others of man's free agency?

*4. Describe, without reference to names or identification of the individual in question, persons who have made good choices and others who have made poor choices. Was

activity in the Church one of these choices?

*5. Are Church members any the less free? (See quotation from President Smith).

*6. What is the meaning of "freedom under the law"? Compare primitive and civilized man on the basis of freedom.

*7. Explain, free agency and progress in the Church. (See the long quotation from President Smith.)

*8. What is the role of parents and teachers in view of this principle of "free agency"?

It is suggested that a portion of the period be used for individual testimonies of the value of the course. The class members may be asked to recall lessons which have been of great value to them.

CHRISTMAS PROGRAM

December 21, 1941

REVIEW OF UNIT IV

December 28, 1941

This review may take one, or all, of several forms. *Let the students plan the review.*

1. Floor talks—an interesting session would consist of floor talks of five minutes each on Lessons 31-40, inclusive. Such talks, delivered either impromptu or extemporaneously, should summarize the lessons.

2. An oral discussion—let each student bring one religious problem to be presented to the class for informal discussion.

3. A pencil-and-paper test.

(Note: This may be used for review purposes regardless of whether or not it is used in class. The *Instructor* contains a copy of the key.)

A. Completion Exercises:

Instruction: Fill in the blanks with the appropriate word, words, or expressions.

1. List several critics of religion. (Be prepared to meet their criticisms in the oral discussion to follow):

-
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2. List two Articles of Faith indicating the proper attitude of Latter-day Saints toward new inventions, discoveries, thoughts, attitudes, and ideals:

-
-

3. Faith depends upon

4. From the history of the Church cite proof for the efficacy of prayer.

5. submitted the perfect model for prayer.

6. List your opportunities for Church Activity:

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7. List the outstanding Church groups in America on the basis of enrollments:

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8. List desirable attributes for L. D. S. missionaries:

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-

9. List new missionary techniques:

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10. The Church normally maintains approximately missionaries.

11. Name "Utah's greatest missionary:"

12. Name the first principles of the Gospel:

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-

13. Name the Scriptures of the L. D. S. Church:

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14. Name an early publication of the Church:

15. Name the official publications of the Church today:

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-

16. The glory of God is

17. From what sources may we expect "False Doctrine:"

-
-

*Advanced assignments. May be used as basis for individual reports.

18. Strength of character is based upon the resistance of
19. Freedom in religious matters is called "....."
20. Freedom is gained through to the laws.

B. A Matching Exercise:

Instructions: Place the corresponding numbers in the blanks:

Title of Books

- | | | |
|---|---|---------------------------|
| { | } | Articles of Faith |
| { | } | Gospel Doctrine |
| { | } | The Program of the Church |
| { | } | What About Religion? |

Authors

1. Bennion, Lowell L.
2. Smith, Joseph F.
3. Talmage, James E.
4. Widtsoe, John A.

Key:

A. Completion Exercises:

1. Any five listed in Lesson 31.
2. (a) The 9th. (b) The 13th.
3. Works or activity.
4. Such as:
Joseph Smith's first vision.
The organization of the Church.
The volume, *The Book of Mormon*, etc.

5. Jesus Christ.
6. The auxiliaries of the Church, including seminaries.
7. Catholics, Baptists, Methodists, Lutherans, Jews, Presbyterians, Episcopalians (see Lesson 35).
8. Such items as: testimony of the Gospel; clean living; ability to pray, speak, sing, etc.; faith; obedience; etc. (See Lesson 35.)
9. Newspaper publicity, magazine articles, athletics, radio broadcasts, musical concerts, illustrated lectures, movies, dramatics, pageantry, demonstrations, correspondence courses, etc.
10. 2,000.
11. Reed Smoot.
12. Faith, repentance, baptism, and gift of the Holy Ghost.
13. *Bible, Book of Mormon, Doctrine and Covenants, and Pearl of Great Price.*
14. *Evening and Morning Star, Messenger and Advocate, Times and Seasons, Millennial Star*, etc. (See Lesson 37).
15. *Deseret News, Improvement Era, Instructor, Relief Society Journal, Children's Friend, The Genealogical Magazine.*
16. Intelligence.
17. "The hopelessly ignorant" and "the proud and self-vaunting." (See Lesson 38.)
18. Evil.
19. "Free Agency." (See Lesson 40.)
20. Obedience.

B. Matching Exercise:

- 3, 2, 4, 1.

Union Meetings (Continued from page 532)

Group Study:

Preparation meetings afford excellent opportunities for the improvement of scholarship. Lengthened prayer meetings and monthly business and report meetings present excellent opportunities for scholarly pursuits.

Attendance at Institutes and Seminaries:

Probably the best place in the Church for serious study under real scholars.

Attendance at Regular Meetings:

The various courses of study in the Priesthood quorums and in the other auxiliaries all make for more effective scholarship in the Gospel.

Informal Groups:

Many semi-social groups devote themselves to the study of Church History, the *Book of Mormon*, the *Doctrine and Covenants*, and kindred works.

However, mere attendance at any number of meetings will not necessarily result in genuine scholarship. This is something the individual must achieve for himself. Individual study is indispensable.

Chapter XIII of Wahquist, *Teaching as the Direction of Activities*, has many pertinent suggestions, especially under the heading of *Supplementary Material*.

Departmental Sessions:

Attention should be drawn to the fact that each departmental session is for the improvement of scholarship in the Gospel. In preparing for the departmental sessions stake board meetings should keep this fact clearly in mind. The scholarship of the teachers of a department—and in time, the scholarship of the students, will depend in large measure upon the scholarship of the stake board members.



Seniors



General Board Committee: M. Lynn Bennion, Chairman; Llewelyn McKay, DeLore Nichols and A. William Lund

Subject: THE RESTORED CHURCH AT WORK
For Young Men and Women 15 and 16 Years of Age

JOSEPH SMITH—THE MODERN AMERICAN PROPHET

Lesson 42. For December 7, 1941

Problem:

Who was Joseph Smith, and what was his contribution to the world?

Objective:

To add to our knowledge about the life and teachings of Joseph Smith, and to gain a greater appreciation of him as a Prophet of God who should command the admiration, respect and love of all people, that we who belong to the Church he established might be more happy in our understanding.

Point of View:

This lesson should be very general and broad in its scope. To study the life and teachings of Joseph Smith in one lesson is a tremendous task. The treatment should, perhaps, be in the nature of an overview. It will necessitate extensive study by the teacher and then a careful selection of materials which are to make up the lesson to be presented to the Sunday School class. Care should be exercised to emphasize interesting stories and experiences which appeal to this age level.

The passing of time serves only to make the life and mission of Joseph Smith loom ever greater among those who have made contributions to the human progress and welfare of mankind. Every Latter-day Saint should appreciate this fact. During the month when the Prophet was born is an ideal time to enlarge and intensify that appreciation among our young people.

Suggestions:

There are a number of methods the teacher might use in giving this lesson. It would be of little use to prescribe definite procedures and questions because the scope is so broad that each teacher will desire to read and select material according to his own interests and source materials. The following are merely suggestions:

1. Read extensively in the sources given in the references listed and then relate or have retold to the class the incidents, experiences and events of the Prophet's life which

you think will be most interesting and instructive.

2. Discuss the life of Joseph Smith according to topical arrangement.

- a. His appearance and personal life.
- b. His prophecies and their fulfillment.
- c. His statesmanship.
- d. His contributions to theology.
- e. His place in history.

3. A modern student in studying the lives of great prophets of the past has given the following as characteristics of a prophet. Use it as a measure of Joseph Smith. Relate incidents from his life to illustrate each of the characteristics (see *Improvement Era*, August 1941, p. 462.)

Characteristics of a Prophet

1. Human. In many ways he is not so much different from his neighbors. His loves, hates, fears, etc., are those common to all human beings.
2. He seems to be born for his role. Right time, right place, etc.
3. He has high intelligence.
4. He is an idealist.
5. He possesses great insight—he sees things others do not see.
6. He senses the approach of crises and gives methods of averting them.
7. He has a vital and unselfish message which is in harmony with approved truth—past, present and future.
8. He usually assumes that man is a free agent.
9. He is the best—possesses a high degree of personal integrity.
10. He is a great pace setter. He doesn't expect others to do what he will not do himself.

References:

1. Cannon, George Q., *Life of Joseph Smith*.
2. Roberts, B. H., *Joseph Smith, Prophet-Teacher*.
3. Evans, John Henry, *Joseph Smith, an American Prophet*.
4. Smith, Lucy, *History of the Prophet Joseph*.
5. Smith, Joseph Fielding, *Essentials of Church History*, Chapters 1-35.

6. Berrett, Wm. E., *The Restored Church*, Chapters 1-25.

7. Morris, Nephi L., *Prophecies of Joseph Smith and Their Fulfillment*.

8. Rich, B. E., *Scrapbook of Mormon Literature*, Vol. I, pp. 11-28, "The Prophet Joseph Smith Tells His Own Story."

9. Bramwell, E. E., *Why Do I Believe*, Lectures 35-40. "Why Do I Believe Joseph Smith Was Called of God?" "Why Do I Believe Joseph Smith To Be Prophet-Restorer?" "Why Do I Believe in Joseph Smith as Prophet-Historian?" "Why Do I Believe in Joseph Smith as Prophet-Teacher?"

10. The *Improvement Era* of past years has hundreds of articles about Joseph Smith which might form the basis for many interesting discussions.

A REVIEW

Lesson 43. For December 14 and 28, 1941

Objective:

To bring to our attention again some of the items which we have studied during the year, that this knowledge might become more firmly rooted in our memories.

Suggestions:

There are so many interesting ways of reviewing lesson material of the nature which has been studied that one hesitates to even make any suggestions. Most of the teachers will desire to formulate their own devices and questions which seem best suited to the material which they have emphasized during the year's study. To some, however, a few suggestions may prove helpful.

It must always be remembered that a review lesson is an important one and requires far more preparation on the part of the teacher than is required by most of the other lessons. Reviews accomplish their objectives best, if they are made and kept thoroughly interesting and alive. In some Sunday Schools the pupils groan when the teachers announce that there is to be a review; in others the review days are among the most thrilling. The element of surprise is essential. Sustained activity of the same type becomes monotonous and thus ineffective. A review is not an examination, but a period of recall and re-seeing. The more joyous the activity the more likely will be results of a beneficial and lasting nature. Joyousness is not to be confused with rowdiness. Even an information relay game can be participated in by large classes without rowdiness. The important thing for the teacher

is to have planned what is to happen and be prepared to lead in the activity.

In a general way, the following is a list of the topics which have been the basis for the lessons during the year. The list may be the subjects used in the review.

1. Reasons for having churches.
2. Reasons for choosing the L. D. S. Church.
3. The purpose of life.
4. The Gospel plan.
5. The Gospel Dispensations.
6. The Latter-day Restoration of the Gospel.
7. The Priesthood and its keys.
8. Activity in the Church.
9. Work for departed ancestors.
10. The Temples of the Church.
11. The missionary system of the Church.
12. The auxiliary organizations of the Church.
13. Education and the Church.
14. The Church Welfare Program.
15. The Word of Wisdom.
16. Tithing.
17. Patriotism and the Church.
18. The Church and the home.
19. Prayer.
20. Aids to Happiness—Music, books, etc.

* * * * *

Most people listen to radio programs. There are, at present, a wide variety of these programs which test people's knowledge regarding certain subjects. Nearly any of the "quiz" program ideas can be adapted to the classroom, and provide an interesting review period. For example, we might use the "Take It or Leave It Program." Allow each pupil to choose the topic about which he would like to test his knowledge. The questions asked should be easy at first but grow increasingly more difficult. For correct answers the contestants might be given small pieces of candy. To illustrate: Pupil "A" is the first to be tested. He looks over the list of topics on the blackboard and decides he would like to be questioned about Number Ten: "The Temples of the Church." The leader or teacher might ask: "Where is the largest Temple of the Church located?" Pupil "A" would answer: "Salt Lake City." This was correct, for which he would receive one piece of candy. Again the leader might ask: "What was the first Temple built by the Church?" Pupil "A" would answer correctly: "Kirtland Temple," for which he would receive two pieces of candy.

Pupil "A" would then be asked if he wished to try the third question, for which four pieces of candy would be given for the correct answer. The fourth question would be worth eight pieces, the fifth sixteen pieces,

the sixteenth thirty-two pieces, and the seventh sixty-four pieces. If the contestant fails in answering any question all he has earned goes into a "jackpot," to be divided among the class later.

Questions three to seven might be: "What was the second Temple built by the Church?" "What Temple of the Church is now under construction?" "How many Temples has the Church built?" "What Temple is outside the United States or its possessions?" "Where have Temple sites been dedicated but no temples built there as yet?"

The teacher would need to prepare the questions ahead of time. It does not usually prove satisfactory to ask them extemporaneously.

* * * * *

Information relays always prove interesting because of the friendly competition be-

tween the divisions of the class, or between the boys and girls.

* * * * *

Pupils can profitably assist in formulating review questions if they are asked several weeks in advance. One pupil might be asked to prepare a set of "true-false statements" covering the material for the year. Others might prepare "yes-no questions," "short answer questions," "completion sentences," "broken sentences," "matching exercises," or "selection problems."

Small prizes might be given to the winners in each type.

* * * * *

There are numerous games such as "information baseball" and "twenty questions," etc., which can be adapted to the situation at hand. With a fair amount of preparation the review period can be made to be one of the most interesting and instructive periods of the whole year.

TESTIMONIES CONCERNING JOSEPH SMITH AND MORMONISM

(Excerpt from an article by the late Wm. A. Morton, published Sept., 1927)

I have seen the Twelve Apostles, the Presiding Patriarch and the Seven Presidents of Seventy stand up one after another, in general conference, when the Tabernacle was filled to overflowing, and heard them bear testimony to the assembled multitude that they, too, knew that Joseph Smith is a true prophet, and that the Church of Jesus Christ of Latter-day Saints is indeed and of a truth the true Church. I am sure these men spoke the truth when they so testified.

I have attended meetings of Latter-day Saints in England, Ireland, Scotland, Wales, Holland, Belgium, Canada, Mexico and in several states of the American Union and have heard men and women—hundreds of them—testify, in fear and trembling, that the Lord had revealed to them by His Holy Spirit that Joseph Smith is a prophet of God.

I believe these people and one of my reasons for believing that they spoke the truth is because such a testimony can be obtained very easily.

I fancy I hear a non-member of the Church say: "What would such a testimony cost me?" I answer: "Nothing, absolutely nothing; it can be obtained without money and without price."

"In order to obtain this testimony would it be necessary for me to forsake my friends?"

"No, not one of them."

"Would I have to give up my employment?"

"Not at all."

"Would I have to leave my wife and children?"

"Certainly not."

"Would I have to leave the church of which I have been a member all my life?"

"No, in order to obtain a testimony that Joseph Smith is a prophet of God it would not be necessary for you to leave your church. When you obtain this testimony, you will leave it."

"Well, how may this testimony be obtained?"

"In this way: by humbling yourself as a little child, by going before the Lord and asking Him in faith, and in the name of His Son Jesus Christ, to reveal to you if Joseph Smith was His divinely appointed prophet. In this way tens of thousands of people have been brought to a knowledge of this great truth."

The testimony that Joseph is a prophet of God is in the world to stay. Though the heavens and the earth pass away, it will remain, because it is true and the truth abideth forever.



Advanced Juniors



General Board Committee: Junius R. Tribe, Wallace F. Bennett and Wendell J. Ashton

Subject: THE CHURCH OF CHRIST

For Boys and Girls 14 Years of Age

THE CHARACTER OF THE RESTORED CHURCH Lesson 42. For December 7, 1941

Objective:

The Latter-day Saint Church has the marks and character of the primitive Church of Jesus Christ.

References:

Review lessons 21 and 23 and references given in the *Instructor* material for these two lessons.

Draw on the experience and observations of the students themselves directly for a picture of the Restored Church.

Organization of Material:

To develop an understanding of the nature of our Church try to develop two pictures:

A. An external view of the Church—its membership, organizations and activities, buildings and properties.

B. An internal view of the character, faith, and spirit of the Church.

I. The external view of the Church.

A. Increase in membership.

B. Spread of Church throughout the world.

C. Increase in Church properties—Churches, Schools, Seminaries and Institutes, Welfare projects, temples, Church offices, monuments, hospitals.

D. Growth of auxiliaries—Relief Society, Sunday School, M. I. A., Primary, and other institutions such as the Tabernacle Choir, McCune School of Music and Fine Arts.

None of these things were present on April 6, 1830 in the log cabin home of Peter Whitmer.

II. The Internal View of the Church.

While we have changed in appearance, the more fundamental character and elements of the true Church of Christ were all present on that memorable occasion when our Church was first organized. This should be impressed upon the minds of the student. It may be done best perhaps by asking them what they believe are the most essential things in our religion.

Following their replies ask them to read the student manual for further suggestions:

- A. The Priesthood.
- B. A layman's (people's) Church.
- C. Sacred Ordinances.
- D. First Principles.
- E. The Gift of the Holy Ghost.
- F. Living Prophets (name them).
- G. New Scriptures (name them).
- H. The spirit of love, service, and sacrifice. (Illustrate.)

Enrichment Material:

Quotations and stories from the earliest scenes of Church history which will illustrate the presence of the above characteristics, powers and blessings may be found in such books as:

Roberts, *Comprehensive History*, Vol. I; Evans, *Joseph Smith, an American Prophet*; Evans, *Step a Little Higher*; Woodruff, *Leaves From My Journal*.

Applications:

The presence of the true characteristics and elements of the primitive Church of Christ in its very beginning is good evidence for its Divinity. It is good reason for us to carry on the mission of the Church of Christ.

MY LOYALTY TO THE CHURCH

Lesson 43. For December 14, 1941

Objective:

To inspire students to express their own loyalty to the Church of Jesus Christ in word and deed.

Organization of Material:

Introduction:

All year we have been studying the story of the Church of Jesus Christ from its earliest beginnings down to and including the Restored Church of Joseph Smith's day. Our aim has been to identify in the thinking of the student the Restored Church with the Nephite and early Apostolic Church of Peter and Paul's time.

Yet this has not been our only aim and purpose in this course of study. We want our students to love the Church and to feel deeply bound to it in feeling. Their study

of Jesus, Peter, Paul, Joseph Smith, and others should have warmed their hearts with admiration and appreciation for this great Church which has been established through such noble men.

Does the Church mean more to them because it is the Church of our Savior; because valiant Peter gave his courage and energy to its establishment; because Paul dedicated the rest of his life to a most fearless and loyal service to the Church; or because Joseph Smith, when a boy their own age, discovered the truth about the Church of Christ from the Lord Himself?

It is, therefore, very opportune that we, in closing our work this year, give the students an opportunity to express their own loyalty and devotion to the Church now, and their hopes for the future. They are idealistic and hopeful and should gladly respond if motivation is good. In fact, the class period should almost develop itself into a testimony meeting about the Church without the students realizing it.

We suggest two main subdivisions of the lesson material: (1) Why I am loyal to the Church and, (2) How I can prove my loyalty. These themes might be developed something as follows:

I. Why I Feel Loyal To My Church.

The teacher may begin by reminding the students that they too are full-fledged members of the Church just as were the great men they have studied. Then challenge them with questions. Do you feel loyal to the Church? Would you work and even suffer for it? Just why do you feel loyal to the Church of Jesus Christ?

Possible answers to this last question which students may give and the teacher may help them illustrate and elaborate, are:

1. *It is the Church of Christ.* He and my Father in Heaven want me to serve their Church. It is one way I can repay them for what they have done for me. Moreover, it is the true Church; and I shall serve the truth and the right which the Church is working for among men.
2. *The Church is the source of so much good in my life that it deserves my loyalty.*
 - a. It has taught me to be clean, strong, and healthy, and free from habits which would destroy, weaken, and enslave me.
 - b. It has inspired me to be honest and

truthful and thus to be able to look anyone straight in the eye.

- c. The Church has given me many friends and a wonderful association with them.
- d. The Church has given me a faith in life that I can always hold to firmly and safely.
3. *The Church has given me a good heritage.* It brought a new joy and strength into the lives of my parents, grandparents or great-grandparents, possibly caused them to leave their native country and to pioneer elsewhere. I have inherited the fruits of their labors and something of their spirit which inspires me to do equally great things. The Church has made our family life happier, etc.

II. Ways In Which I Shall Demonstrate My Loyalty To The Church:

Inspire the students to think of ways in which they can now and in the years ahead, prove their loyalty to the Church.

The following points may be suggestive and worthy of elaboration:

1. Be proud to acknowledge my membership in and loyalty to the Latter-day Saint Church.
2. Contribute to the Church:
 - a. My time—attendance, activity in priesthood and auxiliary organizations, in the mission field.
 - b. My talents—I shall develop my talents so as to be a more effective missionary, teacher, or youth-leader in the Church.
 - c. My substance—tithes and offerings and labor.
3. Live the Gospel of Jesus Christ so that my actions will bring honor to the Church and lead others to investigate its teachings. (See Matthew 5:16)

Enrichment Material:

Life is the source material for this lesson. Draw all you can out of students. Express your personal experiences and feelings. Draw on missionary experiences.

If interest dictates elaborate any of the above points at greater length, even though others may be neglected—e. g., how can I prepare to go on a mission?

December 21, 1941

CHRISTMAS EXERCISES

December 28, 1941

REVIEW



FIRST TEACHER-TRAINING GRADUATION CLASS, OAHU STAKE OF ZION
HAWAIIAN ISLANDS

These graduates are Sunday School workers in the Lanakila Ward of the Oahu Stake. Their Teacher Trainer has been Sister Aina K. Manuel, Primary Supervisor on the Sunday School Stake Board of the Oahu Stake. The graduation exercises were held on July 27, 1941.

Those in the photograph are as follows, left to right, front row: Mary K. Sorensen, Aina K. Manuel, Teacher Trainer, David Ah Look, Sarah Wood and Victoria Kekuaokalani; back row: Leialoha Williams, Emogene Kalanui, Enoke Kealoha, Supt. of the Lanakila Sunday School, and Eliza Ah Look. Missing from picture: Elenor Pele.

THE COVER PICTURE

For our cover picture this month we have the Mormon Battalion Monument—the work of Gilbert Riswold, an American sculpture of eminence.

Unveiled on May 30, 1927, on the capitol grounds in Salt Lake City, it represented the "culminating labor of twenty-two years." The purpose of the memorial is stated thus on the monument itself: "to commemorate the important contribution made to the early settlement of the State of Utah and the western

portion of this country by the Mormon Battalion."

Various sides of this immense figure represent (1) the enlistment on the plains, (2) the march to the western sea, (3) the discovery of gold in California, and (4) the entrance into the Salt Lake Valley of the Pueblo detachment on July 29, 1847. In addition there are the figures of the Battalion man, the "vanishing" race, and Columbia.



Juniors ~



General Board Committee: Junius R. Tribe, Wallace F. Bennett and Wendell J. Ashton

Subject: THE LIFE OF CHRIST
For Boys and Girls 12 and 13 Years of Age

CONCERT RECITATION FOR DECEMBER, 1941

(John, Chapter 8, Verse 12)

"I am the light of the world; he that followeth me shall not walk in darkness, but shall have the light of life."

Suggestions for Two-and-One-Half-Minute Talks:

1. Testimonies from Heaven. (Relate instances in which the Father has testified that Jesus is His Son.)
2. The Light of Life. (Show that the words of Jesus still point the way.)
3. In the Footsteps of the Master. (Tell of someone who has acted according to the teachings of Jesus.)
4. The True Meaning of Christmas. (Tell why it can mean more to you this year than it has ever meant before.)

LESSONS FOR DECEMBER, 1941

LOOKING BACK

Lesson 39. For December 7, 1941

Objective:

To emphasize the beauty and power of Jesus' words to His disciples.

Texts:

The Junior Manual, Lesson 39; Weed, Chapter 26.

Supplementary References:

Matt., Chapters 5-7; Talmage, *Jesus the Christ*, pp. 230-248.

Outline:

- I. The beatitudes offer a plan of right living.
 - a. They require a high type of obedience.
 - b. They are true guides to genuine happiness.
- II. Those who desire righteousness shall find it.
 - a. Lincoln became great.
 - b. Edison found knowledge.
 - c. A boy became a successful Sunday School Superintendent.

III. The pure in heart are rewarded.

- a. The brother of Jared saw Jesus.
- b. Job received sure knowledge of God.
- c. Joseph Smith saw the Father and the Son.

IV. The Way of Life is pointed out.

- a. We are taught how to pray.
- b. We are given the "Golden Rule."

Suggestions for Teaching:

We must avoid giving the impression that the Ten Commandments are no longer important. Certainly, as guards against the pitfalls of life, they are the sure word of God to us, as they were to the Children of Israel. But let us show our pupils that of even more importance, calling for our finest efforts, are the teachings of Jesus, particularly those found in the Sermon on the Mount.

Perhaps the greatest of all the beatitudes is the one that says: "Blessed are the pure in heart: for they shall see God."

As explained in the Manual, "heart" means "mind." Therefore, our duty is to keep our minds pure. That is difficult, for thoughts are like the wind—hard to control. We must be constantly on guard, so that evil, envious, or foolish thoughts that occasionally break into our consciousness may not find welcome, permanent lodging. They must be quickly pushed on out; and the best way to do this is to give our attention at once to some good, clean thought.

Do you dislike your work? Think about its good points, such as the good hours, comfortable surroundings, good tools or equipment, etc. Do you dislike a certain subject in school? Think of other students in the class who seem to be enjoying it; think how the mastery of that subject will enable you to understand another one that you do like. Do you feel contempt or even hatred toward a neighbor, relative, teacher, or fellow-worker? Think of the really good qualities of such a person. If you can find only one, it will soften your dislike, and make you far more tolerant.

Of course, let us not urge our pupils to become altogether blind to the faults of evil persons. We can, however, be tolerant and sympathetic toward them. One of Jesus' most remarkable characteristics was His ability to hate sin of every kind, but to show tolerance, kindness, and helpfulness toward sinners, particularly toward those who de-

sired to forsake their evil ways. It is interesting to note that the enemies of Jesus, seeking for evidence against Him, said that He was the "friend of sinners." This is really one of the finest tributes they could have paid Him—when we consider the Father's infinite love for the lost sheep as well as for those that are safe in the fold.

Today, as we revisit the scene of Christ's great sermon, let us have the pupils refresh in their memories many of the gems they learned during the year, particularly the "Lord's Prayer," and the "Golden Rule." Emphasize these two points: the beauty of the language and the vital importance to us in our efforts to keep the way of life Jesus pointed out.

Class Activities:

1. Repeat from memory your favorite beatitude.
2. Give a short talk, showing how one of these beatitudes may be helpful to you.
3. From your own reading or experience, tell a story to illustrate the truth of a beatitude.

THE LIGHT OF THE WORLD

Lesson 40. For December 14, 1941

Objective:

To show that the teachings of Jesus are just as important to us as they were to His disciples of long ago.

Text:

The Junior Manual, Lesson 40.

Supplementary References:

Talmage, *Jesus the Christ*, Chapter 42; Barton, *The Man Nobody Knows*, the introduction, "How It Came to Be Written"; the concluding chapter, "The Master"; Terhune, *The Son of God*, Chapter 1; introductory chapters to almost any books about Jesus.

Outline:

- I. Jesus is the Light of the World.
 - a. His enemies laid a trap.
 - b. They themselves were trapped.
 - c. Jesus told how we might have the "light of life."
- II. Good men still follow the Light.
 - a. Washington knew where to go for its help.
 - b. A group of neighbors heeded the call of service.
 - c. A bishop lived according to the Light.
- III. It has been offered in all ages.
 - a. Jesus stilled the waters of Galilee.
 - b. His voice came to the Nephites.

c. Joseph Smith was led from spiritual darkness.

IV. The Light is offered to us.

- a. We live in an age of darkness.
 - b. We should seek the Light.
 - c. It will guide us away from evil and error.
 - d. It will comfort us in time of sorrow.
 - e. It will give us new courage.
- #### V. This should be a Christmas of happiness.
- a. We have studied the stories of Jesus' life.
 - b. We know how to use the light He offered us.

Suggestions for Teaching:

Logically, this should be the last lesson dealing with the life of Christ. Actually, however, it must be a combination of summarizing and clinching some of the points that have been taught during the year and which are of special importance to us as members of this Church; and it must be a return to the beginning of Jesus' life on earth. We are approaching the day that means most in our lives; the day that, more than any other, is looked forward to with joy and reverence. Therefore, let us cover rather quickly the matters that should be touched upon by way of summary, and then let us look forward to the birthday of our Savior.

Let us recall the old, yet ever-new, story of Joseph and Mary, traveling down to Nazareth, the city of their ancestors, to be taxed. Help the pupils to feel again the disappointment of Joseph as he learned that there was no more room at the inn, and that he must ask Mary to spend the night sheltered in a stable, among the cattle. Recall the wonder and awe of the shepherds in the fields nearby as they saw the angels of heaven and heard their glad hosannas. Tell of the Wise Men of the East, who saw the new star and came to worship the newborn King.

With the Christmas story as a background, build a theme that will impress our pupils more than they have ever been impressed in their lives with the significance of Christ's birth and of His mission among men. Show that from the humblest possible beginning, He grew in grace before God and men, established the Gospel of His Father, and laid down the Plan of Salvation.

It is important to note that Jesus gave us only simple truths—truths that all can understand. Every person who has in his heart the desire to do right can apply the great principles laid down by the Master, and can thus mold his life according to the Plan. In the two thousand years that have passed since Jesus said: "I am the light of the world," many men have tried to fashion new

philosophies of living. Too often they have based their systems upon selfishness, cruelty, or force. But Jesus pointed the way when He said: "Whosoever will be great among you, let him be your minister; and whosoever will be chief among you, let him be your servant." Still rising above the ruin of man-made kingdoms, religions, and philosophies, there shine forth the simple, eternal truths of the Redeemer, who will some day return to this troubled world, bringing everlasting peace and righteousness and understanding to those who have diligently sought to do His will, and measuring out just punishment to those who have loved darkness and who have fought against the true light.

Let us help our pupils so to shape their lives that they will always be found on the side of Right. Then in the day of Christ's coming, they will be counted among His true disciples.

Class Activities:

1. Memorize and repeat to the class the words of the song, "Luther's Cradle Hymn" (No. 214, *Deseret Sunday School Songs*).

2. Do the same with the song, "Holy Night," or with any other appropriate Christmas song. Perhaps two of the pupils or one pupil and an older brother or sister might sing this song as a duet.

3. From your own experience, tell a story illustrating some principle taught by Jesus. own favorite quotation from the teachings of Jesus.

4. Memorize and repeat to the class your

5. Appoint a committee to plan a class

project in which all can help to bring happiness or comfort, food or clothing, to someone who is in need.

CHRISTMAS PROGRAM

For December 21, 1941

REVIEW ANSWERS

For December 28, 1941

(See the Manual for questions and instructions)

A

1.the feet of Jesus with costly oil.
2.a king.
3.to the Garden of Gethsemane.
4.crucified Jesus.
5.that Jesus was not there. (Any reasonable answer should receive full credit.)
6. "Feed my sheep."
7.darkness covered the land. (Any similar answer.)
8. "This is my Beloved Son, in whom I have glorified my name; hear ye him."
9.see the Lord. (Talk face to face with the Lord, etc.)
10.the light.

B

1. (3); 2. (1); 3. (2); 4. (3); 5. (1); 6. (3); 7. (1); 8. (3); 9. (1); 10. (2).

C

The blanks should be numbered 4, 8, 10, 9, 2, 7, 5, 6, 1, 3.

WHO IS RESPONSIBLE?

"I was crazy with drink! I remember hazily that there was a lot of shooting!"

That is what a twenty-eight-year-old man in Seattle, said on August 4, after he had killed three men in a speakeasy, wounded seven others, and nearly got his brains knocked out by a bystander with a stool.

Is that a good excuse, a proper alibi?

It would seem so, to judge by the sort of treatment which such moronic rowdies receive in our courts and from public sentiment. This case, of course, is so extreme as to warrant severe treatment, and he may receive what he deserves—the lot of a triple murderer. But ordinarily, for some reason, judges and the general public look upon an act committed under the influence of alcohol with great leniency, as if it were the liquor and not the man that is responsible.

Before a man drinks alcohol, he should say frankly to himself, "I, John Doe, assume full responsibility for what I may do under its influence. I absolve liquor and take the blame."

This would place the blame where it belongs.

Let us quit "kidding" ourselves in this matter. Alcohol is not a person, to be blamed or exculpated, according to the situation. It is not a man or a woman that we should say, "See what you have done!" But the man or the woman who drinks, knows, or should know, what he is doing just before he drinks.

He should be willing to take the full responsibility, and others should demand that he assume that responsibility.



Second Intermediate



General Board Committee: Gordon B. Hinckley, Chairman; Marion G. Merkley and Archibald F. Bennett

OLD TESTAMENT STORIES

For Boys and Girls 10 and 11 Years of Age

JEROBOAM, THE DECEITFUL

Lesson 46. For December 7, 1941

"To your tents, oh Israel."

Objective:

To show that we must consider the Lord's wishes in all our planning; nothing can be hidden from Him. We should show reverence in all our acts.

Point of Contact:

1. Someone may tell the story of how Johnston's army invaded Utah; they cried again (the Mormon leaders) to your tents, oh Israel. 2. A stone dropped into a pool sends out wave after wave to the farthest shore. So here, the act of Jeroboam is having its effects even to our time. How?

Possible Methodology:

Use your map to show the territory ruled by Jeroboam. Locate on the map the places where the altars were erected, and lead the pupils to discover why he wanted them to go to those places, rather than to Jerusalem, to worship. A small ivory, metal, or even wood figure may be glued to the map at these places to impress their location and significance.

Lesson Enrichment:

Jeroboam was of the tribe of Ephraim. That did not save him. Nor will the good deeds of our fathers save us. Note how the effect of our lives continues long after we are gone. How wise it is to listen to those that have traveled the trail and can give us the benefit of their experiences. But what is the value of the report if we do not heed it? Jeroboam knew that idol worship and respect for God were incompatible. His inconsistencies led him into difficulties.

It is clear that Jeroboam was not introducing superstition into Israel, but he was establishing it as a national institution. The prophets tried to stop it, unsuccessfully, or at least only partially stopped it.

We cannot deceive the Lord. Jeroboam's wife could disguise herself and fool her own servants, but God knew her. He does not judge by outward appearance. He looks into our thoughts and judges our hearts. Even our parents and closest friends may be fooled—but we, and God, know what we

are really like. A person that has reverence for the Lord, His Holy place, and His servants, will not continue to practice deceit.

Why was the one child taken early, and the others left to suffer horrible deaths? The Lord did not cause those deaths, but He knew what would happen unless those parents and their children repented of their evil ways.

Expected Outcomes:

1. Determination to guard our conduct carefully. God knows what we do. 2. Show reverence for things, places and people that are in God's service. 3. Consider the effects of our acts upon the future—in our own life and in the lives of others.

ISRAEL AND IDOL WORSHIP

Lesson 47. For December 14, 1941

"Thou hast made thee other gods and molten images, to provoke me to anger."

Objective:

To warn against evil worship; to teach loyalty to the Church, its leaders, its institutions, and above all, to our Heavenly Father.

Point of Contact:

A picture, to show the class, may be a fine beginning to arouse interest in an abstract lesson.

Lesson Enrichment:

The following is quoted from the *Speaker's Desk Book*. It is by Edmond Grosse.

A YOUTHFUL EXPERIMENT IN DEFYING THE DEITY

"My father had assured me that God would signify his anger, if anyone in a Christian country, bowed down to wood and stone. I cannot recall why I was so per-
tenacious on this subject, but I remember that my father became a little restive under my cross-examination. I determined to test the matter for myself, and one morning, when both my parents were safely out of the house, I prepared for the great act of heresy. With much labor, I hoisted a chair onto the table close to the window. My heart was

now beating as if it would leap out of my side, but I pursued my experiment. I knelt down on the carpet in front of the table, and looking up I said my daily prayer in a loud voice, only substituting the address, Oh Chair, for the habitual one. Having carried this act of idolatry safely through, I waited to see what would happen. It was a fine day, and I gazed up at the white sky and expected something to appear in it. God would certainly exhibit his anger in some terrible form, and would chastize my impious and willful action. I was very much alarmed, but still more excited; I breathed the high sharp air of defiance. But nothing happened; there was not a cloud in the sky, not an unusual sound in the street. Presently I was quite sure that nothing would happen. I had committed idolatry, flagrantly and deliberately, and God did not care. The result of this ridiculous act was not to make me question the existence and power of God; those were forces which I did not dream of ignoring. But it did lessen my confidence in my father's knowledge of the Divine mind. My father was not really acquainted with the Divine practices in cases of Idolatry."

What a warning to Sunday School teachers also! Be careful that it is truth you teach. The pupils' confidence in you may be weakened, or even destroyed, if they discover you have not the knowledge you presume to have.

Expected Outcomes:

1. A growing loyalty to the things that our church teaches and stands for. 2. A determination to avoid acts that are displeasing to our Heavenly Father.

CHRISTMAS PROGRAM

For December 21, 1941

No Classes

If a lesson is needed this day, we suggest that you might invite some one to talk to

the class who carries a fine spirit and who has unusual reasons to appreciate his Church. It might be a returned missionary, a convert or two, an older person, the Bishop, or some one who has lived away from the Church for many years. Ask him to speak on the subject, "What My Church Means to Me."

REVIEW AND PREVIEW

Lesson 48. For December 28, 1941

Objective:

To tie the lessons of the year together and impress upon the pupil's minds the character traits that they have been studying.

Procedure:

Use the Index to the Lessons as a guide, and review them—not as to factual content but as to the character building lesson matter.

An example of the form of questions that may be used as follows: Lot's life should show a considerable amount of selfishness. What quality of character that is the opposite to selfishness, do we aim to develop?"

Form your questions carefully, and well ahead to time, so you can give them in a natural manner.

"For what quality was Joseph noted in the home of Potiphar?"

"Jacob wrestled with the Lord. What was one of his character traits?"

"Why would you like to take Ruth as your model?"

The lessons for 1942 will draw upon the subject matter of both the Old Testament and the *Book of Mormon*. Our stories from the Old Testament will cover: The Period of the Divided Kingdom, the Captivities, and the Return of Judah. They will also include many stories from that portion of the *Book of Mormon* that precedes the birth of Christ.



Wisdom is knowing what to do; skill is knowing how to do it; virtue is doing it.

—Louis Allis Messenger

Ideas are funny little things. They won't work unless you do.

A Dictatorship is a nation where men once had freedom but didn't use it.

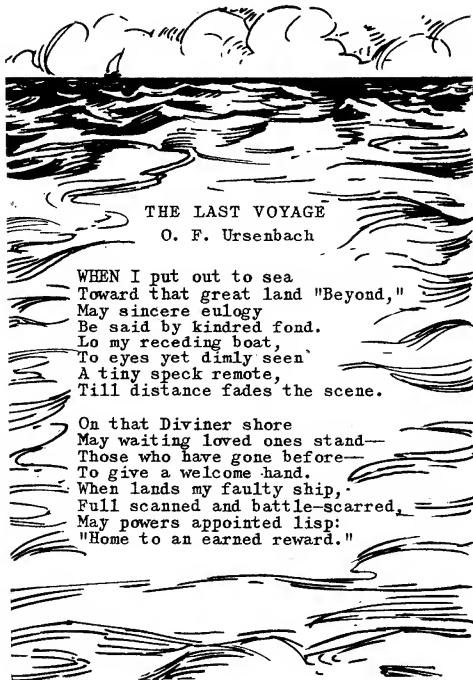
—A. Brandon.

Our lessons will be in the nature of hero stories; they will be chosen for their character building values. Emphasis will be upon qualities of character that this age group admire and may build into their own lives.

Students that have now spent one year

in this course may have already completed the list of suggested Activities. They should be encouraged to repeat many of them; others may be added to this list. New students may not finish all of them this year they may do the uncompleted portion in 1943.

Howe'er it be, it seems to me
"Tis only noble to be good;
Kind words are more than coronets,
And simple faith than Norman blood.
—Tennyson, "*Lady Vere De Vere*."



THE LAST VOYAGE

O. F. Ursenbach

WHEN I put out to sea
Toward that great land "Beyond,"
May sincere eulogy
Be said by kindred fond.
Lo my receding boat,
To eyes yet dimly seen,
A tiny speck remote,
Till distance fades the scene.

On that Diviner shore
May waiting loved ones stand—
Those who have gone before—
To give a welcome hand.
When lands my faulty ship,
Full scanned and battle-scarred,
May powers appointed lisp:
"Home to an earned reward."



First Intermediate



General Board Committee: Charles J. Ross, Chairman; Edith Ryberg and Albert Hamer Reiser

Subject: **WHAT IT MEANS TO BE A LATTER-DAY SAINT**
For Boys and Girls 8 and 9 Years of Age

LESSONS FOR DECEMBER, 1941

BIRTHDAYS

Lesson 46. For December 7, 1941

This is a month of very important birthday anniversaries. The Prophet Joseph Smith was born December 23, 1805. On December 25, the Christian world celebrates the birth of Christ. This course is brought to a close and to a fitting climax by these two lessons.

The first affords occasion to pay tribute to the Prophet Joseph Smith. The lessons which have preceded have been aimed to cultivate admiration and love for the character of the Prophet and for the unselfish, heroic work he did for the benefit of his fellow men.

Have the children read the Manual and recite by way of review the major events of the Prophet's life: The First Vision; Bringing forth the *Book of Mormon*; Organizing the Church; Receiving Revelations; Sending out Missionaries; the Growth of the Church; Why he had so many friends; Why he had enemies; The martyrdom.

Close the class period with praise of the Prophet. The song, "Praise to the Man," if explained and adapted, can be made an impressive tribute, even to the children. Its lofty, majestic lines and the stately music will surely stir them. The other songs suggested will serve appropriately to enrich parts of the lesson as outlined above.

Before the songs are sung, have the words read and explained.

THE BIRTH OF JESUS

Lesson 47. For December 14, 1941

This lesson is a fitting prelude to the Christmas season and the coming Christmas program of the Sunday School. It is also an excellent climax to this course of study, which has been centered throughout in the life and teachings of the Savior.

To be a Latter-day Saint one must be a loyal follower of Jesus.

The pupils should read the Manual as a foundation for the development of this lesson. The reading will introduce the subject of the Sacrament, which is included in this lesson because it is the means by which Latter-day Saints are reminded every week of

their relationship to the Savior and their promises to keep His commandments, that they may have His spirit to be with them. The purpose of the Sacrament is to remind those who partake of it to remember Jesus always and to be faithful to Him. The purpose of Christmas is to remind the world of His coming.

Explain to the children the importance of the Sacrament and make clear to them the promises they make when they partake. Encourage them to try to keep these promises by right living. This course of lessons has been designed to help the children understand what is expected of them as Latter-day Saints, loyal followers of Jesus. If the children will try and do what these lessons have taught, they will keep the commandments of the Savior, and will have His spirit to be with them.

This lesson lends itself happily to enrichment through the singing of songs. Choose from among the religious Christmas carols, such as "Away in a Manger," and "Far, Far Away on Judea's Plains." Include a fitting Sacramental Song, such as "O Thou Kind and Gracious Father," (No. 33), "Jesus, Once of Humble Birth," (No. 47) or "Tis Sweet to Sing the Matchless Love." Also see the Handbook, Choristers and Organists' Department, for a classification of songs, from which others may be selected.

CHRISTMAS PROGRAM

December 21, 1941

Lesson 48. For December 28, 1941

Looking forward to the next class period:

The lesson schedule for this year leaves the last Sunday this month for final exercises and for previewing the course for next year.

If the teacher has kept up a consistent encouragement to the children to read the lesson Manual, or to listen to the reading, and then have parents or the teacher sign the space at the end of the lesson, there will be many children who should receive appropriate recognition for their reading. After Christmas use some of the time in simple, appropriate exercises of recognition for all the children, who have good reading records. Remind the children today to get up to date on their reading, if any are behind. Aim to have every child, if possible, receive recognition.



Primary Dept.



General Board Committee: Frank K. Seegmiller, Chairman; Lucy G. Sperry
For Children 6 and 7 Years of Age

LESSONS FOR DECEMBER, 1941

LOVE LOVE BEGETS LOVE

For December 7, 1941

- I. Whom Do We Love? Why?
Neighbors, Teachers, Everybody (Enemies included), Self, Jesus, Our Heavenly Father.

For December 14, 1941

- II. Who Loves Us? Love Begets Love.
Neighbors, Teachers, Everybody (Enemies included), Self, Jesus, Our Heavenly Father.

For December 21, 1941

- III. How Can We Show Our Love?
Neighbors, Teachers, Enemies, Self, Jesus, Our Heavenly Father, Everybody.

For December 28, 1941

- IV. The Christmas Ideal.
Visit of the Wise Men.

RUTH AND NAOMI

Lesson 48. For December 7, 1941

Objective:

Real love brings peace and happiness to others as well as oneself.

Text:

Book of Ruth, Chapter 1 verses 1-19.

Songs:

"Jesus Said Love Everyone," *Little Stories in Song*, Deseret Book Co.
"Let Love Abound," *D. S. S. Song Book*.

Memory Verse:

"Entreat me not to leave thee, for whither thou goest I will go."

Outline of Lesson:

- I. The Famine.
- II. The Story in Moab.
 - a. Marriage of Naomi's sons.
 - b. Naomi's misfortunes.
- III. The Return to Bethlehem.
 - a. Orpha goes home.
 - b. Ruth goes with Naomi.
- IV. Ruth the Gleaner.

The name Ruth in Hebrew means friend. Friendship, devotion of one person to another is the great motive of the story and

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should be brought out in every situation. The land of Moab is not far from Bethlehem. To go to Moab from Bethlehem one had to cross the Jordan at the north end of the Dead Sea where Joshua led Israel across. Thence south, half way along the Dead Sea, on its eastern side was Moab. All told, it was not more than fifty miles.

WHICH SHALL IT BE

Lesson 49. For December 14, 1941

Objective:

To discover who loves us and to instill in each a desire to have everyone love us.

Text:

Book of Ruth.

References:

Supplementary story—"The Little Shut In" in this *Instructor*.

Songs:

"Jesus Said Love Everyone," *Little Stories in Song*, Deseret Book Co.
"Father and Mother's Care," *Little Stories in Song*.

Memory Verse:

Enlarge upon that of last Sunday.
"Entreat me not to leave thee, or to return from following after thee; for whither thou goest, I will go, and where thou lodgest I will lodge; thy people shall be my people and thy God my God."

Pictures:

Those suggested in lesson material. Also clippings of harvesting, whether by present method or ancient.

Supplementary Story:

For Lesson 49, Which Shall It Be?

THE LITTLE SHUT IN

He was little. He was lame. He was only six years old. His mother was a poor washerwoman, and they lived in a small room in a narrow street of a great city.

All day long he sat in his high chair looking down into the street. He could see, by leaning forward, a bit of blue sky over the tall warehouse opposite. Sometimes a white cloud would drift across the blue, sometimes it was all dull grey.

But the street was more interesting than

the sky. There were people down there. In the early morning men and women were hurrying to their work. Later the children would come out and play on the sidewalk. Sometimes they danced and sang, but often they were quarrelsome. In the spring the hand organ man came, and then everybody seemed happy.

The boy's sad little face looked out all day long. Only when he saw his mother coming did he smile and wave his hand.

"I wish I could help you, mother," he said one night. "You work so hard, and I can't do anything for you."

"Oh, but you do!" she cried quickly. "It helps me to see your face smiling down at me from the window. It helps me when you wave your hand. It makes my work lighter all day to think you will be waving to me when I come home."

"Then I'll wave harder," said the little fellow.

And the next evening a tired workman seeing the mother look up and answer the signal, looked up too. Such a little, pinched face as he saw at the high window. But how cheery the smile was! The man smiled and waved his cap, and the boy, a little shyly, returned the greeting.

So it went on. The next evening the workman nudged his comrade and told him to look up "at the poor little chap sitting so patient at the window," and again the bright smile shone out as two caps waved in the air.

Days came and passed, and the boy had more friends. Men and women went out of their way to send a greeting to him. Life didn't seem quite so hard to them when they thought how dreary it must be for him. Sometimes a flower found its way to him, sometimes an orange, and at other times a colored picture. The children stopped quarreling when they saw him watching them, and played games to amuse him. It pleased them to see how eager he was to share in their good times.

"Tell the lad we couldn't get on without him," said one of the weary laborers to the mother one evening. "It's great to have a brave, loving heart. It makes us all brave, and kind, too. Tell him that."

And you may be sure she did.

—Wm. A. Morton.

RUTH A LOVING DAUGHTER Lesson 50. For December 21, 1941

Teachers who have studied thoroughly the lesson material will find that you have more lessons for December than you will need as one Sunday is always given over to the Christmas celebration. Therefore if you feel you have covered the beautiful story of Ruth

in the two previous Sundays let Lesson 50 be the one you leave out, and go to the Visit of the Three Wise Men for the third Sunday in December leaving the next Sunday for the Christmas material given you in the lesson material.

Objective:

To discover how we show love for self, animals, people, Jesus and Heavenly Father.

Songs:

"Let's Be Kind to One Another," *Deseret S. S. Song Book*, p. 239.

Also songs used for 1st and 2nd Sundays.

Pictures:

Use any picture of Gleaners. Also clippings of reapers or people harvesting grain.

Memory Verse:

Jesus said love everyone,
Treat them kindly too,
When your heart is filled with love,
Everyone loves you.

It may be a welcome change to use this story for a dramatization. After telling the narrative, discuss freely with the children the different—

1. Characters
2. Scenes
3. Dialogue
4. Whom shall we have in our play?
5. Could we divide it into two parts?
 - a. Journey to Bethlehem
 - b. Ruth in the fields to glean
6. What would they talk about as Orpha, Ruth, and Naomi walk along?
7. Who would like to be Naomi in the first scene? etc.

VISIT OF THE THREE WISE MEN

Lesson 51. For December 28, 1941

Objective:

To nurture the true spirit of the Christmas Festival.

Text:

Matt. 2:1-12.

Songs:

Use the Christmas Carols so familiar to the children that tell of the baby Jesus, found in the *Deseret S. S. Song Book* and in *Little Stories in Song*.

Memory Verse:

"Where is He that is born king of the Jews? For we have seen His star in the East and are come to worship Him."

THE VISIT OF THE WISE MEN

In the long ago men liked to look at the stars. How bright they shine in the desert country. There are no clouds and the air is so clear.

Far away from where Jesus was born lived some men who liked stars. They thought the stars told them many things. Once they were looking into the sky. In it there arose a beautiful bright star. It moved across the sky to where Jesus was. They knew it was showing them where the new King lay. They must find Him.

So they had their camels brought to them. On them they put saddles. And on these they set queer little saddle houses, for the way to the King was long.

Then they started on their journey. At night they camped in the desert, where there was a spring of cool water. There were also pretty palm trees there. They set up a tent each night. When morning came they took down the tent and put it on a camel and went on.

So they traveled many, many days. At last they came to the great City of Jerusalem. There King Herod lived. They thought the new king would be born in a palace, so they went to the king's house.

They asked, "Where is He that is born King of the Jews? For we have seen His Star in the East and are come to worship Him."

When King Herod heard this he was surprised. He was the king there. He did not know that a new king was born.

Then Herod asked the priests where the King was to be born. They told him in Bethlehem. That was what the prophets said.

Then the wise men left King Herod. They did not like him. They thought he looked too angry. They went toward Bethlehem. Out on the road they saw the star again. Some people say they went to a well to get a drink. They looked in the dark well. On its water they saw the image of the bright star.

They followed it to Bethlehem. It stood over the house where Jesus lay. Now they knew where their King was. So they went into the house where they saw Him and Mary, His mother. Then they gave Him presents. What costly presents they were—gold and sweet perfumes.

They also prayed to Him for He was the Savior. And then they went back home. I am sure they were happy. I am sure they often said, "How glad we are that we have found our King." (Matt. 2:1-12.)

1

"So of old the wise men watching
Saw a little stranger star
And they knew the king was given
And they followed from afar."

2

"Little wishes on white wings,
Little gifts, such tiny things,
Just one little heart that sings
Makes a Merry Christmas."

3.

"Up overhead, o'er the great world so high,
Twinkled the stars in the blue quiet sky,
When long ago in a land far away
Jesus was born on the first Christmas Day."

4.

"Oh, little children, do you know
That many, many years ago,
The baby Jesus came to be
God's Christmas gift to you and me?"

5.

"Sing, little children
Christmas is here;
Dearest of birthdays,
In all the glad year."

6.

"Asleep the baby Jesus lay
That first glad Christmas night,
And wise men knew it far away
That first glad Christmas night."

7.

"What shall I give Him, poor as I am?
If I were a shepherd, I'd bring Him a lamb.
If I were a wise man, I would do my part,
What shall I give Him? I'll give Him my heart."

8.

"Better than all the Christmas gifts
Any of us can know
Is the gift of Jesus to the world,
Many, many years ago."

Christmas stories and songs are easily obtained; so we list references for several New Year's stories.

"The Fairy's New Year Gift," by Emilie Poulsson, *Child's World*.

"The Little Match Girl," by Hans Christian Anderson in *Stories and Tales*.

"The Twelve Months," by Alexander Chodzko, in *Slav Fairy Tales*.

"New Year's Stories," in *Good Stories for Great Holidays*.



Kindergarten



General Board Committee: George A. Holt, Chairman; Inez Witbeck
For Children 4 and 5 Years of Age

LESSONS FOR DECEMBER, 1941

LOVE LOVE BEGETS LOVE

- I. Whom Do We Love? Why?
God, Family, Friends, All of God's Creations. (This theme was presented last Sunday.)
- II. Who Loves Us?
God, Family, Friends.
- III. How Can We Show Our Love?
To God, to Family, to Friends, to God's Creations.
- IV. The Christmas Ideal.
The Story of the Christ Child.
- V. The Visit of the Shepherds.

THE PRODIGAL SON

Lesson 49. For December 7, 1941

Objective:

To enumerate some of the many acts of love our parents bestow upon us and to develop an appreciation of that love.

Review of Last Sunday's Lesson:

(Whom do we love and why?) Use the story told last Sunday, of "The Kind Neighbors" for review. Did these neighbors really love each other? How did they show it? How did God show His love for the kind neighbor? He provided more food for him, did He not?

Development of the Lesson:

1. How do parents show their love for us? Show many pictures cut from magazines which illustrate parents and brothers and sisters doing things for the family.

A father bringing home a new radio, car, ice-box, etc.

A father busy at his work.

A mother cooking in the kitchen.

A mother sewing, reading to the children, taking the children in the car, etc.

Grandmother knitting.

Big brother milking the cow.

Big sister waxing the floor, etc.

2. How do friends show their love for us? Show pictures of children playing happily together.

3. How does God show His love for us?

List the things He gives us.

Let the children pantomime the list; e.g. He gives us mother (act out something she does such as kneading bread).

He gives us rain (be raindrops pattering down).

He gives us milk (pretend to be drinking it), etc.

Lesson Story:

The Prodigal Son.

Text:

By carefully following this lesson story development given in the Manual and studying the verses suggested above in our Bible text you can write your own story for presentation to your class.

Supplementary Material:

You will need to begin now to plan for the classroom activities for this the most interesting and delightful of the months.

Christmas songs will need to be practiced. Poems read to the class and learned by the children. Christmas stories told to supplement the lesson stories. The Sunday School's Christmas Program will need to be prepared for.

Songs:

There are five beautiful Christmas songs in our junior Sunday School song book. *Little Stories In Song*.

Note:

It is recommended that the true spirit of Christmas be preserved during this holiday season. Since Christmas day is the anniversary of the birth of Christ upon this earth and is celebrated by us in appreciation of God's great gift to us, let us stress the great lesson of giving because of love, such as God gave His only Son, and leave the Santa Claus element to the day school and the home to provide. Many a beautiful Christmas service of worship has been spoiled by the appearance of Santa Claus with gifts for all at the end of the session.

Why do bells for Christmas ring?

Why do little children sing?

Once a lovely shining star

Seen by shepherds from afar,

Gently moved until its light

Made a manger cradle bright,

There a darling baby lay

Pillowed soft upon the hay,

And the mother sang and smiled,

"This is Christ, the Holy child;"

Therefore bells for Christmas ring,

Therefore little children sing.

THE PRODIGAL SON RETURNS

Lesson 50. For December 14, 1941

Objective:

To decide how we can show our love to all who love us.

Review of Last Sunday's Lesson:

(Who loves us?)

With the blackboard help the children draw pictures which illustrate last Sunday's lesson story.

Softly sing the chorus of "Home Sweet Home."

Development of the Lesson:

(How we show our love to God, family, friends, God's creations.)

1. Discuss with the children the thought that showing love for all of God's creations is proving our love for Him.

2. Show pictures of children being kind to animals.

3. List ways of showing love for flowers and plants.

4. Illustrate on the blackboard children giving service to parents. How does this service compare with the help we give grandparents?

5. Discuss friends and let the children tell what they do when friends come to their homes. Are they courteous, generous, good-natured in their actions or are they quarrelsome, selfish and cross?

Lesson Story:

The Prodigal Son Returns.

Text:

Luke 15:11-20.

CHRIST IS BORN

Lesson 51. For December 21 and 28, 1941

Objective:

To develop the true spirit of Christmas. The more we give and serve, the more we prove our love.

Review of Last Sunday's Lesson:

(How we show our love.)

Use the story of "The Prodigal Son" for this review.

The son leaves home.

He has unpleasant experiences.

He returns home.

Note: If the Christmas program for the entire Sunday School is given this morning, this lesson should be given to the groups next Sunday.

Development of the Lesson:

Begin with pictures of babies and discussions about them.

Lesson Story:

Use pictures of the Nativity—all that are available. Tell of the birth of Jesus. Tell the story of the shepherds and the coming of the wise men. All three stories are in "Life Lessons For Little Ones, First Year."

Songs:

Sing as many Christmas songs as the children know. Most of them are not appropriate for other months in the year. Sing them every Sunday during this month.

Better than all the Christmas gifts
Any of us can know
Is the gift of the Baby Jesus
Many, many years ago.

The following Christmas stories may be found in, *For The Children's Hour*, by Bailey and Lewis.

The Christmas Story
The Good Shepherd
The Legend of St. Christopher
The Legend Of The Christmas Tree
How The Fir Tree Became The Christmas Tree
Tiny Tim.

Most of the gems learned this year refer to our Savior. Some of these could be repeated on the Christmas program.

"O, little children do you know
That many, many years ago
The Baby Jesus came to be
God's Christmas gift to you and me."

THE RAG DOLL'S CHRISTMAS

Once upon a time there was a very, very old rag doll who lived in a box of toys. She was so old that she had seen all the children in the family grow up. There was the big boy who wore men's shoes now; why, the rag doll had known him when he slept in a tiny crib and wore a pink flannel night gown. There was the big girl who washed dishes for her mother; why, the rag doll had gone to bed with her when she wasn't an inch higher than the door knob.

But now the rag doll was very, very old and she looked it. She had been loved so much and squeezed so much about her waist line that some of her sawdust went up and some of her sawdust went down, and the place where there should have been sawdust was as empty as a well and she could not sit up. Then her toes began to wear off. Her hair had come out dreadfully, and her nose was gone from a great deal of kissing, and her pretty pink cheeks were washed

been left outdoors. The other toys noticed these things and they said unkind things to the rag doll all the week before Christmas.

"Look at your dirty face," said the jumping-jack. "I wouldn't walk across the street with you."

"Did you ever see such thin hair," said the hobby-horse. "I thought my tail was thin, but it isn't to be compared with her braid."

The rag doll tried to smile and pretended not to hear the thoughtless toys and their chatter. "They have just forgot to be kind to me," she said. But then she wondered if, because it was Christmas and new toys would be put in the toy box if she would be thrown into the attic where the mice would nibble her toes.

Just then the play-room door opened and the Christmas fairy came in carrying all sorts of pretty things for the Christmas tree. When the fairy saw Jumping-Jack she noticed that he had broken his spring. He had done that when he got so excited about the rag doll's dirty face.

"Well, to the attic for you," she said,

"And poor old hobby-horse, you have a broken leg. You will have to go upstairs until it can be mended."

Then she saw rag-doll sitting all doubled up in the corner of the box.

"Why, you dear old thing," said the fairy, "I remember seeing you when I've been here before and you are the same patient, smiling rag-doll."

"Am I going to the attic?" whispered rag-doll through her sawdust tears.

"Indeed not," answered Christmas fairy, "old friends are best and I'm going to sew you a little and put you right at the top of the Christmas tree."

When rag-doll had got her face washed and a new checkered dress on with a sun-bonnet to match to cover up her thin hair, she was quite the most beautiful of all the Christmas things, and my, what a happy doll she was now.

—From *Stories And Rhymes For A Child*—Carolyn Sherwin Bailey.

The beautiful "Legend Of The Christ Child" is printed in our Manual.

THE OAK PULPIT IN
ST. GUDULE'S CHURCH
IN BRUSSELS, BELGIUM,
A SPLENDID EXAMPLE OF
SEVENTEENTH CENTURY
WOOD CARVING, DEPICTS

ADAM
AND
EVE

BEING DRIVEN OUT OF
PARADISE.

R.O.BERG— Religious News Service





Nursery Class



General Board Committee: Marie Fox Felt

For Children Under Four Years of Age

LESSONS FOR DECEMBER, 1941

Tithing

The law of tithing is divine—
A law of signal worth,
Revealed of God from age to age
To men upon the earth.
The Lord required of Abraham
And Israel as of old
A tenth of all their flocks and herds,
A tenth of all their gold.

The law has been revealed anew,
To sift the nations broad,
To build the church of latter days
And bless the saints of God.
It matters not what others do,
Let scoffers laugh and learn,
I'll pay a full and honest tithe,
A tenth of all I earn.

—Theodore E. Curtis.

"Love," is the beautiful attribute of life upon which we center our attention this month of December. It is, or should be, love that prompts our giving during the Christmas Festival. "For God so loved the world that He gave His Only Begotten Son," the Scriptures tell us. You will note that it was Love that prompted the gift. Our opportunity for development came to us because God loves us.

As has been previously stated in other months we must begin with the immediate present and discuss what the little child knows and loves. He or she is most conscious of the love it holds for its pets. Next we consider who loves us and the reason for that love. After this consideration of our love for others and their love for us we move forward to a discussion of the ways in which we should show our love to others. We then climax all this with the story of the birth of Christ and the wonderful gift of our Heavenly Father to all of us. Through this gift God showed in the best way of all how very dearly He loves us.

MOTHER CAT LOVES HER KITTENS

Lesson 49. For December 7, 1941

Objective:

1. To discover who loves us.
2. To discover why they love us.
3. How they show their love.

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4. How we get them to love us, instead of hurting us or being afraid of us.

You should have a very easy, joyous time in the development of this lesson. Who loves us and why they love us, is a theme to which every child will readily respond.

We hope that by this time you know your children well enough so that you will be able intimately to discuss with them those things which are most dear to them—for example, their parents. What do they do for us to show that they love us? Kathleen's father and mother have a nice home and have given Kathleen a room of her very own. They have provided her with a bed, a dresser, a chair, some books and hangers for her clothes. The father earns the money with which to buy the food that the mother prepares for each meal. The mother keeps the house clean. She washes and irons the clothes. At night the father or mother tucks her into bed and ready for a good night's rest. They also hear her say her prayers. In many ways they show her that they love her.

Sammie has a pony that his father gave him because he loved him.

Marian and Bobbie each have a kitten that their uncle gave to them because he loved them.

If possible discuss with each child who it is that loves them and in what ways that love is shown. List or in some way keep a record of each. It will be the beginning or the introduction to your next Sunday's lesson, or "How we can show our love to others."

Be sure to present the pictures of Jesus mentioned in the outline in which Jesus shows His love for others. Discuss each picture. Have the children tell of the ways in which Jesus is showing His love for others. The pictures suggested are not unfamiliar to the children, since they have been presented in connection with other lessons. For this reason they will be able to tell you quickly of the ways in which Jesus is showing His love for others.

Our story today tells of a mother cat who loved her kittens and of the ways in which she shows her love. This story gives a wonderful opportunity to both teacher and child to use the blackboard in its development. We trust that the teacher will take advantage of this wonderful opportunity to encourage such expression by the children.

BABY MOSES' SISTER TAKES CARE OF HIM

Lesson 50. For December 14, 1941

Objective:

1. To decide how we can best show our love for the plants, pets, animals and people that we know.

If you followed the suggestion of last Sunday you will have a rich source upon which to draw, for a beginning in this lesson for today. Present again the pictures of those we love and who love us. Mention again what they do for us. Now what can we do for them to show our love.

Kathleen can keep her clothes hung up so that mother will not have to pick them up or walk on them. She can take only as much food as she can eat so that she will not waste any. She can help dust the chairs.

Sammie feeds and waters his pony and keeps its stall clean.

Marion and Bobbie feed their kittens and give them comfortable beds to sleep in.

Our outline suggests that we present a few pictures of animals who are not being treated in a loving manner. This is only by way of contrast.

Our story today is one in which Marian, sister of Moses shows her love for her baby brother Moses. In what ways did she do this?

1. She helped make his basket.
2. She helped line it so that it was waterproof.
3. She helped make it into a soft bed.
4. She watched to see that no harm came to the baby.
5. She quickly suggested that she find a nurse for the baby after the princess had

found the baby. The nurse she got was the baby's own mother.

6. She prayed constantly for baby's safety.

CHRISTMAS PROGRAM

Lesson 52 or 52a. For December 21, 1941

(Lesson 51 will be presented next Sunday Dec. 28).

The outline in the textbook is so detailed that further amplification is unnecessary here.

It is suggested that these babies have a Christmas Festival of their own and that they be not required to sit through the Christmas Festival presented for the adults.

THE BIRTH OF JESUS

Lesson 51. For December 28, 1941

Objective:

To nurture the real significance permeating the Christmas Festival. To center our attention on the spiritual side.

Since we had our Christmas program last Sunday, this will be more in the nature of a review.

If possible present the pictures in the story book *A Child is Born* by Edna Dean Baker. We hope that you were fortunate enough to receive a copy of this for Christmas. Retell, with the help of these pictures and the contributions of the children this beautiful story. Permit the children to tell as much as they can. Remember that a story repeated and well told each time is a source of great joy to little children.

Sunday School

I like my Sunday School,
And there you ought to keep the rule.
Don't be naughty, but be good
And do the things you know you should.
Don't be noisy—No! No! No!
Don't be rude and laugh—Ho! Ho!
It is the Lord's house—not your home.
Please be careful, leave things alone.
If you want to jump and play,
Don't stay here, go on away.
You come to learn to do the right—
And say your prayers in bed at night.
And don't forget the God above,
The source of happiness and love.
Remember to pray
Night and morning—every day.
And lastly, don't forget to be good
And do the things you know you should.

—Marilyn Lindsay, Age 12

The Funny Bone



FOR EVERYBODY

Reinforced

"Laugh that off," said the fat man's wife, as she sewed his vest button on with wire.

Women in Business

"My wife told me to ask you for a raise."
"All right, I'll ask my wife if I can give it to you."

Poking Noses

"He's the sort of man who sticks his nose into everyone's business."
"Oh, yes, we've heard of those roamin' noses."

Unexpected

Bill: "Did you ever try to stand on an egg?"

Jill: "Oh, yes."

Bill: "And what did you learn?"

Jill: "That the inside of the egg was stronger than the outside."

Unanswerable

"Look here, waiter, is this peach or apple pie?"

"Can't you tell by the taste?"

"No, I can't."

"Well then, what difference does it make?"

Birds of a Feather

The distinguished visitor to a hospital for the insane was having difficulty trying to make a telephone call. Finally he lost his temper?"

"Look here, young woman," he angrily said to the telephone operator, "do you know *who I am*?"

"No," she replied, "but I know *where you are*."

A Surprise Party

Camp Matron: "Private Bjorn was injured accidentally during maneuvers and only relatives are allowed to see him today. Are you a member of his family?"

Girl Friend: "Why—er, yes; I'm his sister."

Camp Matron: "Oh, really? I'm glad to meet you. I'm his mother."

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One Is Enough

"What do you think of the candidates?"

"Well, the more I think of them, the more pleased I am that only one of them can get in."

High Society

Panhandler: "Say, Buddy, could you give me a dime for a cuppa coffee?"

Citizen: "A dime? Coffee is only a nickel."

Panhandler: "I know, but I gotta date."

Frankly Speaking

"I've got a freak two-legged calf on my farm."

"I know it—he came over to call on my daughter last night."

Sic Transit Gloria

Asylum patient, meeting new superintendent: "Who are you?"

"Why, I'm the new superintendent—I'm in charge here now."

"Hah—it won't take them long to knock that out of you! I was Napoleon when I first came here."

Love Is Cockeyed

The stingy farmer was scoring the hired man for carrying a lighted lantern to call on his best girl.

"The idea," he exclaimed, "When I was courtin' I never carried no lantern; I went in the dark."

"Yes," said the hired man, "and look what you got!"

Such Service!

Walking into a costly and exclusive restaurant, a seedy-looking individual asked for a glass of water. Swallowing it with one gulp, he then took a package of sandwiches out of his pocket and began eating them. The horrified waiter summoned the manager, who approached the man with an air of stern distaste.

"See here," he said, "this isn't—"

"Who are you?" interrupted the sandwich eater.

"I, sir, am the manager."

"Fine, I was just going to send for you. Why isn't the orchestra playing?"

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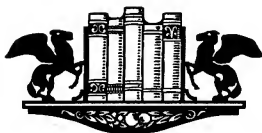
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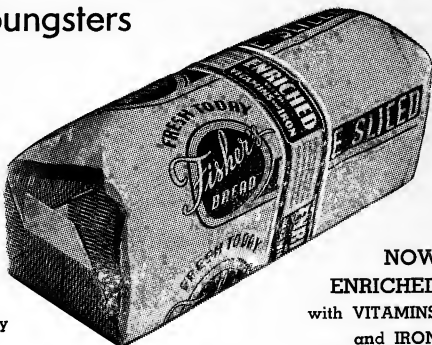
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